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Zion's Herald.

VOLUME LXVIII.

BOSTON, WEDNESDAY, OCTOBER 15, 1890.

NUMBER 42.

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THE CURRENT ISSUE.

Rev. J. E. C. Sawyer, D. D., in a helpful, practical
paper on "Life's Ministry," makes manifest the
blessed "privilege of service."

In "Westminster's" "Transatlantic Echoes," we
find interesting notes and news concerning Christian
work and workers in England.

On page 2, Rev. C. W. Wilder and Rev. Bowditch
Hawley, D. D., have articles pro and con respectively on
the much-agitated question of the admission of women
to the General Conference.

Our regular correspondent, S. J. H., provides a
bit of "Chicago Correspondence," devoted mainly to
matters pertaining to the late session of Rock River
Conference.

Some statements regarding Methodism and Con-
gregationalism in "That Vermont Conference Letter"
are rectified by Rev. W. F. Berry.

"Christ and Nature" are placed in true and
beautiful harmony by James Buchanan.

Rev. Edward A. Rand, in a pleasing temperance
story for the little people, tells how "The Boat Came
Home across the Bar."

In "Farm Topics," J. W. Newton discusses the
important subject, "The Education of Farmers'
Children."

The report of the late annual meeting of the N. E.
Branch of the W. F. M. S. is furnished by the recording
secretary, Mrs. O. M. A. Curtis, on page 5.

"Matriculation Day Exercises" at the School of
Theology of Boston University are also fully reported.

The Outlook.

Certain trust funds left to the cities of Phila-
delphia and Boston by Benjamin Franklin a
century ago, are claimed by his heirs. The
original bequest to this city was \$5,000. It
was stipulated that this principal should be
loaned in sums of not more than \$300 nor less
than \$75 to one applicant. Said applicant
must be a "young married artificer," under
the age of twenty-five, who had faithfully
served an apprenticeship in this city, and
was vouched for morally by two respectable
citizens who would become sureties for the
repayment of the money. Five per cent.
interest was to be charged upon each loan, to
be repaid in annual installments of 10 per cent.
each. Dr. Franklin estimated that the \$5,000
would increase in one hundred years to \$3-
500,000, and then the managers of the fund
were authorized to expend in public works
\$2,500,000, the balance to continue on interest
for another hundred years. The apprenticeship
system, however, had been abandoned
when the fund had reached the specified
amount for use in that direction, and it has
been allowed to accumulate, the city propos-
ing to expend it upon the Franklin Park in
West Roxbury. Its present amount is \$388-
741. The heirs-at-law claim that the fund
has been diverted from the objects for which
it was originally designed by the testator,
and that they are, therefore, entitled to it.
The legal contest promises to be an interest-
ing one.

When the Disability Pension Act was passed
last June, it was estimated that the number
of claims under its provisions would not ex-
ceed 350,000. It appears from the Pension
Office report that up to Sept. 30, 460,282 claims
had been filed, and that thousands more are
coming in daily. The force in the Pension
Office has been increased by 613 in order to
meet the increased clerical demand. The pro-
fuse liberality of Congress, while it has
undoubtedly benefited many to whom the coun-
try owes an inextinguishable debt, has also
stimulated hosts of fraudulent claimants or
pretenders, and sharpened the rapacity of an
army of pension agents. Its influence is
beneficially felt, also, in politics, Grand Army
men being publicly called upon to support for
Congress only those candidates who are
"sound" upon "the service pension bill, the
arrars of pension bill, the equalization of
bounties bill, the prisoners of war bill, and
the bill amending Section 1745, Revised
Statutes." When the Pension Office next re-
ports, the figures will be startling.

The serious questions which confronted the
American Board at its meeting at Minneapo-
lis were firmly grappled with and settled.
The report of the special committee of nine,
while going to the root of unrest and discord
and suggesting imperative changes, was yet
remarkable for its restraint and freedom
from bitterness. The resolutions appended
to the report were adopted, not without acri-
monious discussion it is true, but with a uni-
animity which has caused great satisfaction.
Henceforth missionary candidates will not be
"supplied with a creed, but will be invited to
supply their own creed," which creed shall
be submitted not to the secretaries, but to the
Prudential committee, the latter to make any
examination that they may deem needful,
and this openly, not secretly. "The doctrines
commonly held by the churches" will be the
accepted basis, and not those held by individ-
ual secretaries. This radical change in method
leaves untouched the probation question, and
throws upon the Prudential committee from
year to year the responsibility of meeting
this and other doctrinal questions. The re-
port of the committee on organization, which
has been eliciting opinions from the churches
as to whether changes are desirable in the
method of organizing the Board, recommend-

ed that no change be made, and the report
was adopted with but two dissenting votes.
This action removes another vexing question
from the deliberations of the Board. With
harmony now restored, the venerable and
beneficent society ought not to lack pecuniary
support and widening sympathy in the pro-
secution of its noble work.

The largest glacier in the world, so far as
is known, was recently discovered in Alaska
by members of the U. S. Topographical Sur-
vey while making an attempt to climb Mount
St. Elias. It is twenty-five miles long, ten
wide, moves fifteen feet a day, and is covered
with circular crevasses. It was named the
Lucia Glacier. The explorers met with a
tantalizing disappointment in their effort to
reach the top of the mountain. After many
perils, they worked their way up (Aug. 26)
to a slope of hard snow reaching to the sum-
mit. Their altitude was 9,000 feet, and in a
few hours they expected to tread the peak.
A sudden snow-fall covering the ground to
the depth of four feet, with a failure of pro-
visions and oil, baffled their expectation and
compelled them to turn back. They suc-
ceeded, however, in determining the position
of this mountain—that it lies within the
boundaries of the United States—and also in
revising the estimates made of its height.
Instead of 17,500 feet above sea level, as given
in the latest U. S. government maps, Mount
St. Elias was found to be but 13,500 feet
high.

The condition of the Western railroads is
indeed serious when Chairman Walker, of the
Interstate Commerce Railway Association,
calls meetings of presidents and general man-
agers for the purpose of inducing them to
surrender independent action in initiating
competitive rates; to relieve their freight and
passenger agents of any further responsibility
in making rates; and to vest this duty in a
small General Rate Committee, subject only
to supervision by the various boards of direc-
tors. And yet, in this way only, in the opin-
ion of this experienced official, can the roads
be saved from bankruptcy. Even the great
consolidations which have lately been effect-
ed, do not appear to check the destructive
evil of rate-cutting. Mr. Walker would have
the roads place their entire joint traffic, if pos-
sible, to and from their Eastern connections,
in charge of a common agency. "A single
individual could act for all." This would do
away with "line solicitation," save enorm-
ous expense, "and a block of readily divid-
ible traffic would be created, ample for the
purpose of equalization, and easily protected
against outside competition." It remains to
be seen what the railroad officials will do in
a matter so imperative and critical.

The completion of the new railway tunnel
under the St. Clair River from Sarnia to Port
Huron, is to be celebrated by "a subliminal
banquet," the table to be laid in the big cast-
iron cylinder, to extend one thousand feet,
and the chairman to be seated midway so as
to bestride the dividing line between Canada
and the United States. The tunnel will be
lighted by electricity. The builders of this
remarkable iron tube—twenty feet in diam-
eter, 6,000 feet long, water tight, "dry as a
street in summer time," well-lighted and ven-
tilated, and costing over \$2,000,000—have
reason for jubilation over the success of their
work. Their methods were novel and consid-
ered doubtful, but when the great shields,
which started from either bank, met beneath
the waters of the St. Clair and fitted exactly,
engineering science made a distinct advance;
and if the work stands the test of time and
wear, tunnelling will again come into favor.

The famous Giffard gun is to be manufac-
tured in this country by the Messrs. Colt, of
Hartford, who have purchased the right for
\$1,000,000. The new arm is neither large nor
formidable in appearance—a steel tube only
nine inches long—and its discharge causes
neither smoke, noise, recoil, smell, nor heat,
but the bullet "will flatten itself against the
target at a distance of 1,200 yards." The
propelling agent, of course, is not powder; it is
liquefied carbonic acid gas, which is so con-
nected with the breach of the rifle that a
drop can be forced into it by pulling the trig-
ger. This condensed drop instantly assumes
its gaseous condition, developing a pressure
equal to 500 pounds on the square inch. The
size of the drop, and therefore the velocity
of the bullet, can be regulated by a screw.
The new propellant is not affected by heat or
damp, will not explode under the impact of a
heavy blow, and can be manufactured so
cheaply that over a hundred shots can be
fired at the cost of a cent. That such expe-
rienced gun-makers as the Colts are willing
to pay so heavily to acquire the American
right to produce this new arm, is a pretty
safe guarantee of its superiority.

The right to use the vestibule car, which
has been in litigation a little over a year, was
decided last week in favor of the Pullman
Company. The use of Wagner or other cars
with a vestibule attachment by the Boston &
Albany and other roads, is henceforth for-
bidden as an infringement of patents granted
to George M. Pullman and H. H. Sessions
(the general manager of the Pullman Com-
pany). These gentlemen have thus legally
established their claim to inventions of high-
est importance to the safety and convenience
of passengers, and worth, as they believe,
the company they represent, \$25,000,000.
These inventions include a vestibule connec-
tion between cars, by the use of flexible or
adjustable joints, the cars being held in con-
tinuous contact by means of steel face-plates,
or buffers, backed by springs, the result being
to diminish jar, to prevent swaying or oscilla-
tion on curves, and to enhance safety by con-
verting the whole train practically into a
single car.

The Eighth Indian Conference at Lake Mo-
honk was marked by no abatement either in
the attendance or interest of the distinguished
men and women who accept Mr. Smiley's an-
nual hospitality. The discussions which have
been outlined in the daily papers, covered, as
usual, the whole field of existing abuses and
uplifting agencies, and the workers, looking
backward and forward, "thank God and take
courage." Too much praise can scarcely be
given to this earnest volunteer effort to en-
lighten public opinion and inspire public
sympathy in a cause which is devoted to the
relief and well-being of an outraged race.

LIFE'S MINISTRY.

REV. J. E. C. SAWYER, D. D.

A FEW days since I visited a new house
in company with a personal friend who
had built it, not for his own use, but to sell.
It was not only pleasantly located and con-
veniently arranged, but its architecture was
excellent and its beauty artistic, while the
construction throughout was of the most
solid character. The coming purchaser will
have to pay a large price for it, but he will
get what he pays for, as all who know the
builder are aware, and the edifice is a sub-
stantial ornament to the city in which it
stands. The builder of this house has erected
over six hundred buildings in the city which
has long been his home, and every one of
them has added to the comfort and conveni-
ence of its population, while many of them
exercise a lofty educational influence by their
noble architecture. Although the city is not
a rapidly growing one, his houses are in con-
stant demand, and his most costly construc-
tions find ready purchasers. He is a leading
member of a prominent church, which owes
not a little of its usefulness to his personal
influence and his liberal financial support;
but even apart from his specially religious
associations and activities, has not his life
been

A Ministry?

Commercially, socially, intellectually, and
even morally, his work as a builder has ele-
vated the community.

This is a notable instance of the good a
man may do through the faithful pursuit of
his calling. Not every builder may have so
ample an opportunity; but it must not be
overlooked that this man's fidelity, as well as
his ability, has had much to do with his great
success. He might, like many others, have
sought to become hastily rich by erecting
sham structures of inferior materials, design
and workmanship, and thus have added to
the discomfort and diseases of the commu-
nity. He might have been careless about ar-
chitecture; he might have ministered to de-
formity and ugliness instead of good taste
and beauty. The lower path was open to
him; he chose the loftier. It had its diffi-
culties at the outset, though it is easy now. Sup-
pose he had built only a few edifices instead
of many, his work being done so honestly
and with a lofty ideal would still have been
a ministry. In fact, it was so from the begin-
ning. The widening of his field has been
mainly owing to the character he put into his
undertakings from the start.

Every calling whereby one can serve others
is worthy of being fulfilled in a noble spirit
under the inspiration of a high ideal, and
with the joy of knowing that one is thereby
serving the Lord Christ. Our opportunities
are not so dependent upon our gifts as they
are upon our fidelity. What is called the
secular life is sacred to those who realize
that it is a service, a ministry to our fellow-
men, and thereby the service of our Heav-
ly Father. To do well one's daily work, con-
scientiously and with a loving motive, is a
spiritual sacrifice.

In our modern communities there is great
subdivision of labor. Most people would be
greatly surprised to learn how many hundreds
of kinds of trades and business are mentioned
in the directory of a city of a hundred thou-
sand inhabitants. All of these occupations,
save the very few that only pander to vice,
are indications of the progress of Christian
civilization. The savage has few wants. A
very short list catalogues all his occupations.
Every new trade, science, art, ministers to
human comfort and convenience, and thereby
gives humanity ampler range, diversifies and
ennobles its temporal destiny, and multiplies
the instruments whereby character is carved
and polished. The humblest of callings has
its necessary relations to the loftier and
broader ones, is somehow geared into the vast
and complex machinery whereby humanity
serves humanity, and in which the individual
provides for himself by ministering to his
brother men. All trades and professions co-
operate to a common end—the public weal.

The divine principle of love is the central
and organizing force of human society, not-
withstanding all of the obstacles, perversions
and eccentricities of selfishness.

The Privilege of Service

is one that all workers as well as all thinkers
may enjoy. Every one may fulfil a loving
and spiritual ministry, whether as physician,
artist, architect, carpenter, or creator and
expounder of laws; seaman sailing by the
stars, or astronomer studying them; potter,
publicist, poet or preacher; farmer, miner,
merchant, or manufacturer; whether digging
ditches, or managing the affairs of a vast cor-
poration, repairing roads, rocking a cradle,
or ruling a kingdom. The great machine
shop that sends its products into all the
world, and the locksmith's little den where
petty needs are served, are both spheres of
ministry. Steamers and railway trains are
flying shuttles weaving the threads of hu-
manity into closer relations and into social
patterns of richer and more various beauty.
The ministry of a red lantern swung by a
faithful hand may be more saving than the
brilliant glare of an electric light. Infinite
Love girded Himself with a towel as well as
gave Himself to die upon the cross. "The

Son of Man came not to be ministered unto,
but to minister, and to give His life a ransom
for many."

TRANSATLANTIC ECHOES.

"WESTMINSTER."

SINCE my last letter the new church-year
of the Wesleyan Methodist Church has
been inaugurated by the entrance of 620 min-
isters upon new spheres of labor. On the
first Sunday in September these brethren
faced the curious and critical gaze of new
congregations. Of the 780 circuits of British
Methodism, 433 were caught in this revolu-
tion of the wheel of change. Yet it seems to
me the system which publishes more than
a month in advance the "first draft" of ap-
pointments, and allows almost a month's in-
terval between the decision of appointments
and the removal of ministers, is to be pre-
ferred to the plan which leaves men in igno-
rance of their future until the closing moments
of Conference, and gives them less than a
week to tear up stakes and pitch their tents
anew. The proper and laudable rule of fully
furnishing parsonages makes the itinerancy
much less a hardship than where the minister
has to deposit his kettles and pans, his beds
and household gear from place to place. The
Methodist preacher under the English régime
need carry around nothing beyond his books
and absolutely personal belongings. He
leaves, at misty morn, one parsonage ready
for his successor, to find himself, at dewy
eve, in a home fully equipped to the smallest
detail, a table spread and a larder furnished,
and the beds made and ready for his weary
limbs to repose thereon. It is calculated that
the expenses of the yearly migration of British
Methodist ministers range from \$50,000 to
\$100,000. No wonder that it is a question se-
riously pondered, and awakening practical
discussion, whether the itinerant doth not
titillate too much.

The Chapel Committee (corresponding to
your Church Extension Society) reports 124
church buildings, 19 parsonages, 26 schools,
36 organs, and 130 alterations and enlarge-
ments now in progress. This means an out-
lay of about \$1,432,000, and will provide addi-
tional accommodation for 22,000 worshippers.
"E pur si muove!"

A most interesting
International Conference upon the Liquor Traffic
and the causes of intemperance was held in
September at Christiania. The first of such
conferences was the Alcoholic Congress, held
at Antwerp in 1885; a second being held at
Zurich in 1887. The congress sat in the hall
of the University, and, though held in Nor-
way, the papers and speeches were all given
in English, French, or German. Dr. Dahl
opened the Conference with a historical re-
view, tracing the inception of the temperance
cause to the United States and the writings
of Dr. Rush in 1785, the formation of anti-
spirit societies in 1826, and their spread to
the British Isles in 1829-30. Hence grew the
total abstinence movement among English-
speaking peoples and those of northern Eu-
rope.

An interesting paper by Siegfried Wiesel-
gren dealt with the famous Gottenburg sys-
tem, now generally adopted in Scandinavia
and Denmark. By restrictive legislation and
total abstinence effort—the two necessary
factors of success—the consumption of in-
toxicants in Norway has been reduced one-
half. Sweden, cured fifty years ago with
170,000 domestic stills, has suppressed house-
hold distillation, and given municipalities lo-
cal option, to take effect over liquor-shops,
suppress one-half of them, enact Sunday clos-
ing and week-day closing at seven or eight
o'clock, and to carry on the trade through a
"Bolog," which board has to apply all pro-
fits to the common benefit, as for education,
etc. This system has not proved, however,
wholly satisfactory, the drunkenness of the
people in some places equalling that under
an ordinary license system; and hence the
fact that many towns have exercised local op-
tion to the full extent of prohibition. Den-
mark, till within a dozen years, allowed al-
most free trade in spirits. The law requires,
however, that no females be employed as bar-
tenders, and compels liquor-sellers to furnish
carriages for the conveyance of intoxicated
customers home or to the police-station! Nor-
way and Sweden have 50,000 Good Tem-
plars, the advance guard of the temperance
army, besides "Bla Bander," or Blue Ribbon
societies. Even Iceland has been reached
by these ardent spirits, for the little island
boasts a Grand Lodge, which was instituted
in its Parliament House. The Russian duchy
of Finland, represented at the Congress by a
deputation including a lady reporter, has a
blue ribbon league and a coffee-house move-
ment. Mr. Axel Gustafson, and Mr. Joseph
Mahris of England, declared against the Got-
tenburg system. In Holland, legislation has
reduced the 45,000 licensed drink-shops about
one-half in ten years. In Switzerland Pastor
Rochat and Pastor Bovet originated a Blue
Cross Total Abstinence movement, which has
gained thousands of members in twelve years.
Branches have been formed in France, Bel-
gium, and Germany, where, also, the Good
Templars have two Grand Lodges. Even in
Austria a series of mildly repressive laws
have been enacted. The great Molekangeli
sect in Russia are said to be religiously abstin-
ent, but the only actual abstinence society was
formed by Count Tolstol about three years
ago and now numbers about one thousand mem-
bers. The authorities will not, however, allow
its rules to be printed. A full report of the
proceedings of the International Congress
will be published, and will prove interesting
reading.

I met with
A Story of Edward Irving

the other day, which I think is new. The
eloquent Scotch preacher, who stirred all
London sixty years ago, was a man of large

stature. He usually cheerfully endured the
penalties of physical greatness, but when his
appearance suggested a horse, he protested.
One summer night he shouted across a narrow
strait to a ferryman. Presently he saw the
boat gliding over the water. When it reached
half-way it turned back. Irving became im-
patient. Lights flickered on the opposite
bank, shouts were heard, and there was evi-
dence of considerable commotion. As the
boat neared the shore, Irving demanded why
it had turned back and kept him waiting so
long. "I thought you were a man on a
horse," replied the boatman, looking up be-
wildered, "and I went back to fetch the
horse-boat!" Irving may be pardoned for
not appreciating the joke, which might have
tested even the seraphic equanimity of your
magnus predictor, Phillips Brooks.

Decayed Aristocrats

must live, as well as the plebeian born. In
London there was recently formed an "Es-
cort Supply Agency." For £5 daily, or £1
an hour, ladies can have the services of
younger sons of peers, baronets, and officers,
all "faultlessly dressed" by contract with a
West End tailor. Decorations (medals, stars,
etc.) are 20 per cent. extra. A well-known
impresario is said to provide "lions" for the
Mrs. Leo Hunters of society, and makes it as
much a matter of business as the caterer and
florist who furnish and adorn the tables. He
often receives notes in this style: "Mrs.
Smythe presents compliments to Colonel
Montmorency, and will feel obliged if he will
let her have a lord and a military man for her
reception on Wednesday evening. Terms as
usual."

To read of the work of the Royal Mint in
a single year is to dream of being on the
"Tom Tiddler's ground" of nursery fame,
"picking up gold and silver." This ancient
and effete monarchy—which, doubtless, your
highly imaginative Americans will proceed to
annex after they have absorbed Canada (a
Dominion, by the way, equal in area to Uncle
Sam's dominion of forty-four sovereign
States)—colned only \$37,503,500 in gold,
and \$10,500,000 in silver, besides \$332,750 in
bronze, a total of \$48,336,250, in 1887. The
coinage of imperial currency in all three met-
als greatly exceeded the average, owing to
the general improvement of trade.

Dr. Joseph Parker
is nothing if not Parkeresque. He is a royal
good fellow, a prince among preachers, a man
of superb ability, and—well-developed self-
consciousness. He has recently said: "The
pulpit is dying of cowardice. It is decaying
through homage paid to conventionality and
a mean desire to be regarded as very definite
and consistent. The pulpit should be larger
than the press and larger than the platform.
There is at this moment a most serious defi-
ciency in genuine popular pulpit power. We
have got our college machines at work, and it
seems to be thought necessary that we should
keep them in action, no matter what kind of
metal they turn out. I thoroughly believe
that two colleges are quite enough for Eng-
lish Congregationalism, and I should not be
sorry if one of them occasionally took a rest
of five years' duration. Men are not made
preachers; they are predestined from all
eternity to be preachers. Supposing there
are two thousand preachers in England, I
think it would be a great mercy if eighteen
hundred of them were never to preach
again." I know how the limitation to "Eng-
land" and "Congregationalism" will re-
lieve the indignant minds of your budding
theologues. Otherwise there might be seis-
mic disturbance near Beacon Hill. But, win-
nowing out the Doctor's "chaff," is there not
something for mental mastication and diges-
tion in that sharply suggestive contrast be-
tween the machine-made preacher and the
preacher predestined from the eternities? Oh,
for more of such elect ones! May the Lord
give the Word, and great shall be the com-
pany of those that publish it!

The Silent Pastor.

The religious paper is a silent pastor. The editor
does not ring the door-bell and wait for some one
to ask him in, take his hat and to invite him into
the parlor and to a seat. He does not meet each member
of the household, shake hands and ask about the health
of each and report how the folks are at home. He
enters like an invisible spirit, or is received as a
bundler from the postman, to be opened at pleasure,
and examined by each one at any time, morning,
noon or night. His communications and instruc-
tions are given to the whole family together, or to
one or more at a time, in the parlor, the dining-
room, the kitchen, or the bed-room. When the fam-
ily have received all he has to communicate and are
so edified and pleased as to desire him to visit some
distant friend, he will go to the post-office and into
the mail, and visit another family and repeat every-
thing to all that can hear or read.

Our silent pastor is not sensitive in regard to
the reception and treatment he meets. He never hears
any criticism, however loud and severe. He knows
not whether he is kindly or rudely dealt with. He
stays where any one puts him, and is ready to do his
work when desired. If he is in fellowship with any
one and a child cries, or the bread is likely to burn,
or the horse is to be fed, or the floor to be swept, or
it is necessary to go to market, or church, or the
cars, he waits patiently and is ready again to com-
municate when asked for.

What he has to communicate is very interesting
and profitable. It has respect to Christian doctrine
and duty, the criticism and meaning of the Scrip-
tures, church history and Christian work, missions
and Sunday-schools, temperance and the Sabbath,
literature, education, art, science and government,
vice and sin, and whatsoever is useful in this life and
that which is to come. Every wise head of a family
should welcome his visits. Whoso shuts him out
does his own soul an injury and denies his family
knowledge, culture and the bread of life.

The silent pastor never goes alone. He taketh
seven or more other spirits with him, generally wiser
than himself. He can have his choice of silent co-
pastors—Baxter and Doddridge, Chalmers and
Whitefield, Alexander and Plummer, Cuyler and Hall,
"C. E. B." and "Pansy," and others too tedious to
mention, as many as he chooses and such as suit him
each week, with everything new at every visit. Ver-
ily such a silent pastor and his silent co-laborers

ought everywhere to be cordially welcomed, and
other pastors should encourage him by every means
in their power.—Herald and Presbyter.

The Religious World.

—It is desired to secure \$25,000 for Bishop Tay-
lor's African Missions within the next six or eight
months.

—Francis Murphy, the temperance orator, was
recently married to Mrs. Rebecca Fisher, of Council
Bluffs, Iowa.

—The former students of Dr. Christlieb have
erected a memorial stone on his tomb in the cemetery
of Bonn on the Rhine.

—Rev. David Gregg, D. D., of Park St. Church
this city, has declined a call to Dr. Cuyler's church,
Brooklyn, with a salary of \$10,000.

—Chaplain Milburn, who in his seventieth year,
was licensed to preach by Peter Cartwright and had
the father of Bishop Goodell for his presiding elder.

—The oldest clergyman in England is Rev. John
Elliot, vicar of Handwick, who lacks but three
months of 100 years. He preached up to the age
of 95.

—The contest over the will of the late Rev. Dr.
R. H. Robinson, of Fort Plain, N. Y., has been set-
tled, and Syracuse University receives one-half the
estate of \$35,000.

—The Epworth Leagues of Cleveland, O., have
banded themselves into a law and order league, and
are endeavoring to secure the enforcement of the li-
quor laws and the laws against Sabbath-breaking.

—The National Association of Lay Preachers of
the Methodist Episcopal Church held a two days'
session in Wayne, Ind., last week. Chauncey
Shaffer, LL. D., of New York, was re-elected presi-
dent.

—Rev. Dr. W. C. Dandy, for the past six years
president of the American District, Rock River Con-
ference, has been appointed to succeed Dr. Boring as
secretary of the Superannuates' Relief and Aid Soci-
ety, with headquarters at Chicago.

—The preachers at Harvard University the
coming year will be Dr. F. G. Peabody and Brooke
Herford (Unitarian); Phillips Brooks and Dean
Lawrence (Episcopalian); Dr. Henry Van Dyke
(Presbyterian); and Dr. Lyman Abbott (Congrega-
tional).

—A beautiful new Protestant Episcopal Church,
costing \$250,000, was consecrated last week in New
York city by Bishop Potter. The building is a mem-
orial gift to the "Church of All Angels" by the
rector, Dr. Charles F. Hoffman, in honor of his
parents.

—The body of Mrs. Booth, wife of the com-
mander-in-chief of the Salvation Army, lay in state
at Clapton Hall, London

Miscellaneous.

CHICAGO CORRESPONDENCE.

S. J. H.

THE Rock River Conference has just closed its fifty-first annual session. It was held in First Church, Aurora. Rev. Amos W. Patton, D. D., was the genial host. The Methodists of Aurora entertained their itinerant guests right royally. Bishop Foster—noble patriarch, gentle, dignified, fatherly, yet energetic, sturdy, business like, inspiring—presided. His presence was a constant benediction. His address to the candidates for orders was earnest, thoughtful, impressive, profound. The brief visits of Bishops Fowler and Taylor did the brethren good. The reports from the districts were an honor to Methodism. Progress has been made throughout the Conference. Revival fires have been burning almost incessantly. Many recruits have been added to the mighty army.

Rev. C. G. Trusdell, D. D., presiding elder of Chicago District, made substantially the following report:—

"In the five years now closing, the value of church property within the Chicago District has increased over one million dollars, and the church membership has grown fifty per cent. exclusive of six appointments given to Joliet District two years ago; and this increase is not from extension of territory, but by development from within. It must be remembered, also, that Chicago is the great distributing point for the whole country, especially west and south, and the foraging ground for the western half of this continent. Many of our churches have given letters every year to nearly as many as they received, and our people are constantly contributing largely to educational, religious and charitable objects in most of the States and Territories west of the Great Lakes—and not at all confined to denominational lines. The Minutes of the last Conference show that the Chicago District consists of eighty-five appointments, with many pastors. The territory embraced extends from South Chicago to the Wisconsin State line, being about sixty-five miles, fronting on Lake Michigan, and extending west from fifteen to twenty miles, embracing nearly all of Cook and a part of Lake and Du Page Counties.

"There have been added during the year several very promising missions—notably Garfield Park, which is hardly a mission, for it has a church organization and is self-supporting. Also Harrison and Fortieth Street, and Montrose; so that we have at this time eighty-eight appointments as against eighty-five last year, and as against fifty-seven five years ago, besides the six appointments set off to the Joliet District, which makes an increase of appointments in the same territory of over sixty per cent.

"Chicago itself is a great mission field. We have at our very doors representatives of almost all nationalities. It is estimated that at least three-quarters of our population is foreign-born. Many of them have comparatively little knowledge of American institutions or Protestant Christianity. Numbers of them are accessible and easily led to send their children to our Sunday-schools, and not a few attend our preaching services. With persistent effort they can be reached and saved.

"Large numbers of our English-speaking, church-going people are moving to the suburbs. High rents in the city, cheap, attractive property on easy payments, rapid transit and low fares, are attracting the very classes that form the staple of our city congregations. They must have religious facilities for themselves and their children somewhere. The denomination that establishes a mission in their vicinity secures their co-operation. This is the work of the Cook County Home Missionary and Church Extension Society under Dr. Hitchcock, who is ever alert to discover, and prompt to occupy such openings, whether in the city or country, among native or foreign born. If a hall can be rented or a room secured in some private house, a student is employed, a Sunday-school organized, preaching established, and a chapel erected, a lot is secured, and a chapel erected. By this time a permanent congregation is gathered, and Methodism is there to stay.

"Forty-three of the appointments in the Chicago District are regularly organized, self-supporting churches, owning property, are served by members of this Conference, and doing successful, aggressive work. Twelve appointments, mostly in the country, are served by students from Evanston whose salaries average from \$200 to \$300 a year. Thirty of these appointments are missions created and supported wholly or in part by the Cook County Home Missionary and Church Extension Society. These missions are supplied almost exclusively by students of the Northwestern University and the Garrett Biblical Institute. The salaries of the pastors of forty-two of the eighty-five appointments in the Chicago District will not average five hundred dollars a year. The congregations in some of these student appointments in the suburbs embrace all the Christian people of all denominations in the vicinity. Very many of them are in moderate circumstances and not able to contribute beyond a weekly tithe for the support of the pastor and for incidental expenses, and it would be neither wise nor profitable to press them for contributions to denominational enterprises.

"The estimated cost of all improvements during the past year, exclusive of those heretofore reported, is not much short of \$200,000. These have not all been paid for in full, but the aggregate of indebtedness is not larger than in former years, nor enough to cause any apprehension or embarrassment. The Home Missionary and Church Extension Society is abundantly capable of providing for all that it has authorized; and that mother of all our churches and the inspiration of all Methodist enterprises, Clark Street, or First Church, holds in check any tendency to extravagance, and is security for all legitimate church investments. The men who in wisdom laid the foundation, and their successors who have administered that great trust with so much discrimination and integrity, have their monuments in the churches they have reared, and their epitaph in the lives and character of the multitudes who have been saved through their agency."

A large number of changes have been made in the equipment of the Chicago pulpits, owing to the fact that in many cases the five-year limit had been reached. Dr. Fawcett is the new preacher at First Church, Dr. Bolton going to Centenary, Dr. Jackson goes to Marshall Avenue, and Rev. Fred Porter, his predecessor, goes to Centennial, Rockford. Rev. P. H. Swift is now at Oakland Avenue, and Dr. Caldwell is installed in South Park Avenue, while Dr. Kimball will preach this year at Oak Park. Dr. Ax-tell, late presiding elder of Joliet District, is now pastor at Wesley Church, and Rev. W. H. Burns, whom he succeeds, takes the helm on Joliet District. Dr. Cady is the new presiding elder of Aurora District, and Dr. Dandy takes Dr. Borling's place as agent of the Conference Supernnates Relief Society. Dr. Studley, whom you know well in Boston, is pastor of First Church, Evanston, and Dr. Jones, also highly prized by the Methodists of the "Hub," is at the head of Evanston's new church, "Emmanuel." Dr. Trusdell continues as presiding elder of Chicago District. The signs indicate a glorious

year for Methodism in Rock River Conference.

October 2 was Opening Day at Garrett Biblical Institute. The school really began its session three weeks ago, but the formal opening exercises are usually deferred until after Rock River Conference has adjourned. The special features of this opening were addresses by Bishop Thoburn and Rev. Robert McIntyre, pastor of Grace Church, Chicago. The institution begins the year under very favorable conditions. The corps of instructors has been strengthened by the return of Prof. Charles Horawell, who, after spending a year at New Haven in post-graduate work in Semitics, comes back with a Ph. D. from Yale University. Dr. Bradley is still abroad, and will not resume his work until the fall of 1891. The number of students is somewhat larger than last year, and this number will be increased after the fall Conferences are all over.

"WOMEN IN THE GENERAL CONFERENCE."

REV. C. W. WILDER.

AN article with the above caption appeared in the HERALD of September 10, written by my brother, Rev. N. W. Wilder, of the Vermont Conference. Owing to an illness of several weeks' duration, during which I was able to read very little, the article escaped my notice until my brother, in a personal note, called my attention to it, and asked my opinion of the soundness of the arguments he had presented.

Instead of replying to him personally, I will, with the editor's permission, make my response through the HERALD, so that not only the author himself, but the readers of the HERALD also, may have the benefit of my answer. I do this more especially because I learn that some of my friends who are not acquainted with him, not noticing the difference of a single initial in our names, have attributed the article to me. I do not wish any one to think that, if I had written at all, I should have taken the side which he advocates. It is not my intention to enter into a general discussion of the subject; but I will briefly point out

A Few of the Fallacies.

as they seem to me, which underlie the arguments presented in his article. In order to save time and space, I will ask the reader to refer to the article again, and carefully to note it, point by point, as I proceed.

He begins by referring to what he terms "the animus" of the movement which he is opposing. Perhaps it may be a sufficient reply to his position to say that in all the great advance movements that have marked the progress of Christianity and civilization, there have been a radical and a conservative element opposed to each other. In the final settlement of these great questions, the extreme radicals have never brought the church and civilization quite up to their extreme views; neither have the conservatives been able to keep them back in the old ruts and channels of the past. But, if I may coin a term, the conservative-progressive element, between these extremes, but usually nearer the radical than the conservative, has settled these great problems on the basis of truth and righteousness. So will it be in the question now at issue. And it is no more far to take, for the deliberate purpose of the great mass engaged in this forward movement, the statements of here and there an extremist, spoken, it may be, in the heat of debate, and perchance uttering threats that the one who makes them would never think of carrying out should the occasion suppose arise, than it was in the anti-slavery contest to say that the radical utterances of Garrison and others, denouncing the churches and Christians generally as in league with slavery, and calling the Constitution of the United States "a covenant with death and an agreement with hell," were the deliberate feelings and sentiments of the masses who carried that contest through to its final triumph.

His principal argument, however, he proposes to found upon a Scriptural basis, and, for proof, brings forward certain passages which he thinks substantiate his views. He tells us there are "many others of like import;" but it is fair to presume that, in those he presents, he has given us the strongest and clearest statements on this point that the Bible affords. Let us examine them carefully, and ascertain their point.

The first adduced gives us the words of God to Eve at the time of the first transgression. What is this but a simple prophecy of what God foresaw would take place in the future? I am surprised that one who repudiates Calvinism, and is therefore able to see a distinction between foreknowledge and foreordination with its unchangeable decrees, should ever think that a prophecy of what woman would suffer throughout these long ages, justifies man in trying to fulfill that prophecy. It reminds me of the attempt, so common in the South a generation ago, to justify American slavery by quoting "Cursed be Canaan." On the same principle those who have practiced untold cruelties on the Jews, in ages past, might justify themselves on the ground that God had foretold that they would suffer such things.

He next gives us a list of passages from the writings of the Apostles Paul and Peter, only two of which (1 Tim. 2: 12 and 1 Cor. 14: 34) can, by any fair construction, be made to apply to the church at all, save as the relation of Christ to the church, and of the husband to the wife, are made mutually to illustrate each other; unless the praying and prophesying which Paul permits to women, in 1 Cor. 11: 5, 6 (passages which he does not quote), be done in the church. They are simply instructions given to

Christian Husbands and Wives.

as any one can see by reading them and their context carefully, teaching them how to live together in peace and harmony; in the family relation, as become men and women professing godliness, and be able to bring up their children in "the nurture and admonition of the Lord." While, in a certain sense, yet they are still separate individuals, each one personally accountable to God. It must necessarily be the case that two persons, of different temperament and education, should sometimes differ as to what is wise or expedient in matters in which they are mutually interested. Both cannot have their own way. If by mutual concession they cannot harmonize their views, one must yield. In such cases, in the interest of peace and harmony, the husband is made "the head of the woman." If both husband and wife are consistent Christians, no harshness or wrong will ever result from such a relationship to each other in their own family. No one will maintain that the wife is subject to the husband in matters of conscience and duty, but only in things indifferent and expedient.

It seems to me that this is all the meaning that can be attached to the passages in question. Such being the case, all argument based upon them, giving man "a certain argument or power of control" in church or state, falls to the ground. Because a man may have "a certain headship or power of control" in his own family, over his own wife and daughters, it by no means follows that he has the same "power of control" over other men's wives and daughters in the church, or even over the females of his own family in their church relations and privileges.

He admits, however, that "it is evident that a part of the instruction contained in them [the passages quoted] has special reference to the prevailing customs of the times." This remark, however, cannot apply to the passages already considered, for they unquestionably refer to conditions and relations in the family that have existed in all ages, and will continue to exist for all time. This admission can apply only to the two other passages (1 Tim. 2: 12

and 1 Cor. 14: 34). I do not wonder that this concession should be made by a Methodist minister, who, for more than a quarter of a century, has been urging the sisters in his church to exercise their gifts of prayer, testimony and exhortation in the social meetings, and "were it I mistake not, has sometimes invited and permitted an 'elect lady' to occupy his pulpit, while he has sat quietly by and listened, and I trust, profited from her ministrations. In fact, he must make this concession if he would justify his own conduct and that of Methodism for one hundred and fifty years.

If he will kindly draw the line, and tell us just what in these passages, "and others of like import," has "special reference to the prevailing customs of the times," and what part contains "the commandments of the Lord," binding men in all ages and under all circumstances, he will confer a great favor, not only on the present writer, but upon all interested in the question now agitating the church; and he will thus be able to settle, upon the basis of "thus saith the Lord," questions that for generations past have troubled older and also younger, and wiser heads than his and mine. The only peg left in these two passages upon which he can

Hang a Shred of Argument

is that which speaks of woman usurping authority over man. Until he makes the distinctions and differences called for above, he is, so far as I am concerned, welcome to the use of that solitary peg.

As to the question which he raises in regard to male and female apostles, or, as I suppose he means, the admission of women to the ministry, I will simply say that when women are admitted to the General Conference, I suppose the question of a call to, and fitness for, the ministry, will be settled just as it is now, on the basis of "gifts, grace and usefulness," by our quarterly and district conferences already composed in part of women.

But, really, does not the concession made by him take the foundation out from beneath all his subsequent subjects? If the Apostle Paul, inspired by the Holy Ghost whom Christ sent, and speaking "the commandments of the Lord," did do and write things, as the brother admits, having "special reference to the prevailing customs of the times;" and if Moses, who was inspired by the same Spirit, could, as Christ expressly states, permit certain things in a dark and unbelieving age, "because of the hardness of" men's hearts, what objection is there to the thought that Christ Himself, who inspired both these men through the Holy Spirit, might do a similar thing, while at the same time He was establishing principles which, in their development and in the progress of His church, would change, in some respects, the customs prevalent in His own day? Any one familiar with the history of the church knows that Christianity has been and is still doing this kind of work; and that evils and customs that existed in the days of Christ and of Paul, which were not specifically mentioned by them, have been uprooted and overthrown by the power of the truth which they taught. And we have reason to expect that the same process will continue to the end of time.

Walnut Hills, Mass.

"EVEN AS HE IS PURE." Thou who seest my soul within, Thou who knowest my heart's unknown sin, Through Thy holy eyes let me Learn what sin is unto Thee!

O my Saviour undefiled, Leave me not by self beguiled, Blinded by my heart's deceit, For Thy friendship all unguiled.

If there be in me a thought That Thy dear name honoreth not, Pierce it with Thy living love Till its silence thou praise!

Make me, Pure One, as Thou art, Pure in soul and mind and heart, Never satisfied with less Than Thy perfect holiness!

Bathing in Thy love's full stream, Let my life fulfil its dream, Bleasted with Thy love's glow, Shining on me from Thy face.

Lord, we all do Thee belong, Give us faithful, pure and strong; While we tread this earthly road, Give us hearts at home with God!

—LUCY LARCOM, in *Congregationalist*.

THE APOSTLE PAUL ON WOMAN IN THE CHURCH—CANON FARRAR.

REV. BOSTWICK HAWLEY, D. D.

IT is becoming evident that those persons who take open and positive exceptions to the teachings of the Apostle Paul as to

The Divinely-Ordered Relations of Woman to Man in the church and in those ecclesiastical bodies where rules and regulations for the church are made, either by the Apostle's authority, or by the church, or restrict his teachings to the times when and to the people to whom he wrote. But it is clear that those parts of his epistles which primarily related to those times and peoples, and that were not designed to be obligatory on the church in subsequent times, are easily discriminated by those who collate his several instructions on this subject, in that they evidently relate to local usages and customs in those days; or the Apostle disclaims that he was just then and for a clause or two writing under the direction of the Spirit; or again, he frankly admits that he expresses only his personal opinions. In his first epistle to the Corinthians (7: 40. Compare 2 Peter 3: 15) he says: "I think I have the mind of the Spirit of God." But in the restrictions he places on woman in her relation to man in the church, he is positive, giving at the same time such reasons as existed in the original organization of society, the family, and the church, and that lie in the sexual and dutiful relations of man and woman.

Having in one of the family of *Christian Advocates* set forth the sentiments of the late Rev. Dr. Whedon as opposed to some quotations made from his early editorials by Revs. Dr. Parkhurst and Baldwin for the purpose of pressing him to a position on this subject he never held, I now deem it proper to strengthen my position by transcribing annotations made by Canon Farrar that bear directly on this grave question. Before doing so, it may be well to call the attention of my readers to the claims of the Apostle himself to his authority on this question as on other subjects, as repeated in his several epistles. They are numerous. He especially asserts for his authority in 1 Cor. 4: 1; 6: 17; 7: 17, 40. In reference to any matter on which he did not write with directive authority, but only advisory, he frankly states that he gives his personal opinion only, as in 1 Cor. 7: 6, 25. It will aid to a perception of his authority as an apostolic teacher of the relations and prerogatives of woman in the church, if we critically read his several epistles in which his claims to apostleship and inspiration are asserted and defended (2 Cor. 12: 12; 13: 3, 10), and then look at the clear light shed on his teachings by critical scholars.

In his "Life and Work of St. Paul," Canon Farrar says:—"Apollos had unintentionally encouraged women to harangue in the public assemblies as the equals of men. Women rose to give their opinions, and that without a veil on their heads, as though they were not ashamed to be mistaken for the *Hetaire*, who alone assumed such an unbecoming privilege. . . . Some men, it appears, had sat with covered heads at their assemblies, and some women with uncovered heads, and they had asked his opinion on the matter. The head of the woman is the man, and therefore for his rules and wishes, he at once decides the question on the highest principles. . . . Christ is the head of the man, and man might therefore stand with unveiled head before God, and if he veiled his head he did it needless dishonor, because he abnegated the high glory which had been bestowed on him by Christ's incarnation. Not so with the woman. The head of the woman is the man, and therefore in holy worship, in the presence of the Lord or her lord, she ought to appear with veiled head. Nature itself taught that this was the right thing, giving the woman her veil of hair, and teaching the instinctive lesson that as a shorn head was a disgrace to a woman, so long hair, the sign of effeminacy, was a disgrace to a man. The unveiled head of the man was also the sign of his universal superiority. Man and woman were indeed one in Christ, but for that very reason these distinctions of apparel should be observed." Again: "Women were not to speak in church at all, and if they wanted any explanations, they must ask their husbands at home. This was the rule of all churches, and who were they that should alter these wise and good regulations? A true preacher, a man truly spiritual, would at once recognize that these were the commands of the Lord, and to invariable bigotry and obstinate ignorance Paul has no more to say."

The clause in this paragraph, "women were not to speak in church at all," needs qualification. As good a scholar as is Dr. Farrar, he was careless here. The Apostle Paul was familiar with Greek, and used here just the word that expressed his meaning. Of the three radically different words which in the common version are translated "to speak," he discriminated and takes (lalet) lalein, in 1 Cor. 14: 34, which means to harangue, to debate, to speak loosely. It has here a meaning of stronger import than that rendered "prophesied" in verses 2-6 of the same chapter. The prohibition is, therefore, less to speak at all than to engage in discussion with or against men in religious assemblies and in reference to ecclesiastical matters. The fitness of woman for noble work and general usefulness in evangelistic and charitable spheres does not enter into this question. The General Conference of the Methodist Episcopal Church—the chief legislative and rule-making body of any church—is not a proper place for woman to enter into discussion with, or to be arrayed against, man. Not only apostolic authority, but nature itself, teaches this. In Ephesians 5: 21-24, the same somewhat mutual and becomingly submissive relations are taught, in reference to which Dr. Farrar says: "Wives are to be submissive to their husbands, as the church is to Christ; the same as children in their relations to their parents, and as servants to their masters."

As to the harmony of the teachings of St. Paul on these subjects, Dr. Farrar says in his notes on 1 Tim. 2: 11, 12: "Let them [women] be silent" and submissive, not obtrusive. This rule [Paul] supports by the narrative of the fall, as illustrative of generic differences between the sexes." The Greek words here rendered "be silent" are better translated *restrain in silence*; and the word meaning silence is used to enforce the injunction, "suffer not to teach in the church," that is, not to teach with ministerial authority. The word *disakousin* is of the strongest import, and expresses the office exercised by Christ, and by Him committed to His apostles. It is not utter silence, but that reserve which becomes woman in mixed assemblies where discussions are held on matters theological, ecclesiastical, and governmental. By the use of still another and stronger word, in 1 Cor. 14: 34, together with reasons for the prohibition, the meaning of the Apostle is plain.

To me it seems that

We are Approaching a Crisis, novel and unique, in our church, one that is out of harmony with the consensus of the universal church of God, and quite uncalculated. The animus of some of the more prominent female agitators in reference to the admission of women to seats on the floor of the General Conference, is seen in their persistency at the Conference of 1888, in a letter by one of them strongly advising women to withdraw from the church if those chosen as lay delegates were not admitted to seats, and more so in the disclosures recently to and then by the editor of the *Christian Advocate*, namely: "If admitted to seats in the General Conference they would seek such a modification of the Discipline as to authorize the ordination of women to the ministry, the using that position as a leverage in favor of the political prohibition party, and in behalf of 'female suffrage' in the several States." What next? Doubtless the election of woman to the episcopacy, and then her appointment to the presiding eldership!

An active worker in the cause of woman's suffrage herself, in an address made within this year, said: "I am tired of the grinning skull of St. Paul. I am always ready to let people know that I don't in the least care what he thought or said about women or anything else." We betide our church when women of this ilk become members of its law-making body and highest judicature!

All scholars who give attention to it, know that when some specially significant Greek words are transferred from their classic use into the New Testament, they take on shades of meaning that correspond with and fit them to their new religious, spiritual, and ecclesiastical uses. It is so with *episcopos* (bishop), *diakonos* (deacon), *synagoga* (synagogue), and *ekklesia* (church). The words here translated *to speak*, *to keep silent*, *to prophesy*, *to teach*.

THE STILL HOUR.

"Be Made Powerful."

In writing to the Ephesians, Paul says, according to the common version: "Be strong in the Lord." But we have a more expressive phrase, if we take the marginal note of the Revised Version and substitute it for the other, letting it read thus: "Be made powerful in the Lord." This has the force of a command, which calls upon the Christian to put himself in such relations to Christ that he can be made powerful. This necessarily implies a willingness, on the part of the Christian, to be made powerful; and it would seem to make it his duty to employ such means as will result in his becoming powerful. At the same time this phrase seems to indicate a condition and degree of passiveness in the Christian. He is to be made powerful, as though he were to be acted upon by a power greater and higher than any of his own. And certainly, if we be made powerful in the Lord, the power must come from the Lord; and it must come in the Lord's own way of communicating His power to a human, believing heart. It is not for us to say in what way we will have Christ's power diffuse itself in our spiritual natures; the way is already laid down by Christ Himself, and it simply remains for us to ascertain what that way is, and put ourselves in joyous line with it. This necessitates intelligent and frank prayer, first, that we may be willing to be made powerful in the Lord; second, that we may gladly be willing to be made powerful in the Lord's own way; and third, that we may clearly see, and know how to use, such means as the Lord may choose for making us powerful in Him. It is sheer folly to think that simply praying the Lord to make us powerful, is all that is necessary. As well might we pray God to make us very wise, without any thought of using any appropriate means to that end, as to pray Him to make us powerful in the Lord, without a discerning use of the ordained and necessary means. And we will be made powerful just in proportion to our right use of those means which the Lord puts in our hands, in answer to such prayers as show that we really do desire to be made powerful in Him. How powerful do you want to be made? Your answer is given in your praying for, and using, the right ways and means.

The Proof of Faith.

In Peter's first epistle (1: 7), in writing to believers, he uses this expression: "The trial of your faith." The Revised Version renders thus: "The proof of your faith." A Christian never knows how strong and enduring and obedient his faith is, until it has been proved. Many a Christian has supposed that he had a full and resolute faith, and felt quite

confident that it would enable him to endure anything to which it might be subjected; but when his faith has been put into the crucible of unexpected and exhausting trial, he has found that his faith was not half as strong and courageous as he had supposed. The proof of his faith has taken from him a good deal of the dross of conceit. He then saw that he was a much smaller Christian than he had secretly rated himself to be. The proving process humbled him. It prompted him to cry out: "Lord, increase my faith!" It does one a great deal of good to have his faith proved. He can never be of any valuable service to Christ until his faith is proved. Peter was of vast deal more value to his Master's cause after his faith had been proved and proven than he was before. He told those to whom he wrote that the proof of their faith was "more precious than gold that perisheth, though it [the gold] is proved by fire." Dr. A. Clarke says: "As, by the action of fire, gold is separated from all alloy and heterogeneous mixtures, and is proved to be gold, by its enduring the action of the fire, without losing anything of its nature, weight, color or any other property, so genuine faith is proved by adversities." It is a very unfortunate thing for any Christian to have his faith cumbered with the alloy of conceit and vanity and boastful superiority. It is had for him and for the church that he belongs to, and for the people around him. The best thing that could happen to him is a fiery proof of his faith. A good many Christians need burning out frequently. Reduction by fire often means multiplication of strength, saintliness and serviceableness. Let us have the gold of faith rather than the dross of self-confident assurance and a great spread of untold courage.

TO THE MINISTERS!

VOTE

On Admission of Women to General Conference.

Number for.....
Number against.....
Conference.....
Charge.....

Will all the ministers of the New England Conferences please cut out the above, record the vote, and send it to us as soon as the vote is known.

THAT VERMONT CONFERENCE LETTER.

REV. W. F. BERRY.

THE above title is used simply to call attention to the letter from "Evelyn," in the HERALD for Sept. 10, and to the following facts overlooked by that writer in comparing Methodism and Congregationalism in Vermont.

"Evelyn" states that in "the same territory" during the past ten years Congregationalism gained a gain of 231 members, and Methodism a loss of 1,164. In this statement he overlooks the fact that the statistics of the two denominations are made up on a radically different basis. Before me is the Congregational Year Book for 1889, containing the statistics for 1888. For that year the membership of the Congregational Church in Vermont is given as 20,481; but this includes 4,079 absent members. Thus the resident membership was 16,402. In the Congregational Church the reception and dismissal of members is by the vote of the church. The names of absent members remain upon the church records year after year, and this list of absentees grows yearly. The statistics of the Congregational Church for the State of Maine gave an absent membership of 1,285 for the year ending June, 1887, and 4,639 for the year ending June, 1889. Thus in two years the list of absentees increased 359, or at the rate of 17.8 per cent. At the same rate in ten years this would amount to 1,785. In the Methodist Episcopal Church the pastor has the right to drop probationers, and the Discipline directs that "the persons" whose "address cannot be ascertained within one year, shall be marked"—this means the names, I suppose—"removed without certificate." This is generally practiced by Methodist preachers, and the names so marked are not counted in the church statistics. Hence Methodists have no accumulating absentee list.

It follows, then, that a just comparison of the membership growth of the two churches demands that the absentee list be rejected from the Congregational statistics, or that the "removed without certificate" list shall be added to the Methodist statistics. The relation between the absent and resident members is about the same in Maine and Vermont. "Evelyn" says Methodism lost 1,164 members and Congregationalism gained 231 in the past ten years. But during that time 1,700 names of absent members accumulated on the church records of the Congregational Church in Vermont. From this number, 1,700, take the apparent gain, 231, and it leaves 1,479 as the actual loss in Vermont of the Congregational Church during the past ten years on the same basis as Methodism loses for the same period—a loss of 315 more than the Methodists.

Finally, "Evelyn" was unfortunate in selecting his periods. Had he taken the period from 1878 to 1888, and considered the entire State of Vermont, he would have found the membership of the Methodist Episcopal Church to have been in 1878, 15,829; in 1887, 17,874; gain in ten years, 2,045; per cent. of gain, 12.9.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

People's Church, Boston, is taking on new life and power, and the fine congregations, deep spiritual interest, and devout union of effort, so marked in all the work, is a source of profound gratitude to pastor and people. Dr. Greene, the pastor, is supported by a large corps of young men and women who are pushing the work with well-sustained enthusiasm. The Young People's Society is rapidly increasing, and will soon have rooms fitted for their own use in the upper chapel. W. E. Cheney, a talented and finely educated young physician, who has spent his summer abroad, has returned to his post as president of this society, full of holy fire and ardor for his work. Altar services are held at the close of the Sunday evening service, which have resulted in a sweet spiritual baptism to the members and the conversion of souls at each service. On Sunday, Oct. 5, seven were received into full membership and five on probation, and two were converted at the evening service. The new organ is to be in this month. It will be a large and fine instrument and augment the power of the services very much. It is the gift of Hon. E. H. Dunn, of this city. A sinking fund has been created by rentals in the cellar of the church, which will cancel the expense of necessary repairs made during the summer, and then go for the payment of the \$5,000 loan from the Church Extension Society. This fund will wipe out that \$5,000. Truly, this church is coming up from its long and terrible oppression with debt and struggle to a grand

work for God and Methodism. The pastor is devoutly happy in the present blessed outlook. Let a great Methodist aid by prayer and sympathy this common enterprise and church home for young people of the city.

North Boston District.

Gardner.—A new era of interest has dawned upon the church in this place, Rev. E. P. King, pastor. Within the past weeks the Epworth League has taken on increased enthusiasm; new members are being added every month, and the religious life of many is being quickened. Sunday, Oct. 5, was probably the most eventful in the history of the church. A large number were baptized, ranging from babes in arms to persons beyond threescore years. More were admitted as full members of the church than at any other service since its foundation, the pastor's son and daughter being among the number. These newly admitted members were the first to partake of communion, and they completely filled the large altar-rail. Never before have so many people joined in the communion service. The Sunday-school also reached its high-water mark in respect to attendance. In the evening Bro. King preached an inspiring sermon, and at the close of the service, heads of families who had hitherto led nominal Christian lives, declared themselves ready to surrender all to the Lord. An after-service saw several led into the clear light of the truth.

The North Boston District Epworth League holds its fall convention with this church, Wednesday, Nov. 5. Full announcements will be sent to all the Leagues soon. Preparations are being made for a rousing League gathering.

N. E. SOUTHERN CONFERENCE.

Norwich District.

The churches of Mapleville and Glendale are bereft of their pastor, who has gone to the far West. Rev. F. J. Follansbee has been transferred to the Black Hills Mission and stationed at Sturgis City in South Dakota. He has done excellent work with us, having been stationed two years in Wickford, and being on his third year in the charge that he now leaves. He entered upon his ministerial work a little late in life, but with a consecration so entire and a zeal so pronounced, that marked success has attended his earnest efforts all the way along. We regret to have him go away from us, and yet we have no doubt that he will be eminently useful in this city appointment in the new State.

Several persons have recently sought the Lord at Passaic. Sunday, Sept. 14, was an excellent day for the people. The presiding elder preached morning and evening, to the interest and profit of those present. Bro. Tirrell is always heartily received by our Sunday congregations, and all wish he could come more frequently. Bro. Stoddard is making a careful revision of the church records, so that he can give an intelligent and correct statement as to names and numbers. This is difficult and trying work, but it pays to give careful attention to it. Rev. B. F. Simon gave a fine address before the Epworth League on "Politeness," Sept. 3. After the delivery of the lecture an opportunity was given for the young people to ask questions on the general subject of the occasion. Many questions were asked by the members and answered felicitously by the speaker of the evening. O. I. C. N.

Providence District.

Brookton and Vicinity.

Preachers' Meeting.—At the regular monthly gathering, Monday, October 6, Rev. John Oldham, of Campbell, read an interesting paper on his recent trip to Europe.

Rockland.—Rev. W. D. Woodward, pastor. A new communion set was used for the first time, Sunday, Oct. 5. The pulpit alcove has been repainted and frescoed, and other minor improvements made in the church edifice. Three persons have recently joined on probation.

Holbrook.—In the midst of Rev. S. T. Patterson's affliction in the long continued illness of his companion, the Lord has cheered the heart of pastor and people with a gracious outpouring of His Spirit and gathering of souls. Thirty-two have joined on probation, and there are more to follow. Rev. D. Wilkinson, of Dighton, and Rev. H. B. Cady, of Taunton, have rendered valuable assistance in the special meetings.

East Bridgewater.—Pastor Geisler has returned from his trip to the West. He received three letters by letter, and three from probation, at the last communion. The Epworth League is developing a good spiritual interest among the young.

Sloughton.—Three or four recent conversions are the droppings. Pastor E. D. Hall prays: "Lord, send the shower!" And let all the people say

Our Book Table.

CAMPIONSHIP WITH CHURCH, AND STORIES OF ARMY LIFE. By Captain Charles King, U. S. A. New York: Harper & Brothers.

As a delineator of active military life, such as battles, marches, and campaigns, Captain King has, to our knowledge, no superior. His scenes are strikingly vivid. His pen moves with that same bewitching ease and grace on such subjects as it does in those quieter times of peace. This volume covers that famous Sioux campaign of 1876 by Major-General George Crook, with the addition of three short tales of a military cast. The first part, describing the campaign, is exceedingly graphic, and as we read his pages, at once brilliant and sad, we cannot but feel that he was in the right when he uttered the following strong words concerning the peace policy of the government:—

"It is in New England, the land of the Puritans and the most devoted of the peace policy of the United States, that there is method in their cultured mania, for the further removed the citizen finds himself from the Indian, the better he likes him. . . . It is comical to-day to hear Mr. Conger, of Michigan, assailing Mr. Belmont, of Colorado, because the latter considers it time for the U. S. to move or become amenable to the laws of the land; and when we look back and remember how the whole movement was inaugurated by the Pilgrim Fathers, it is not surprising to read the Bostonian trader against the settlers—the pilgrims and pioneers of the far West?"

Now, though this is an arrangement of that part of our country which we, in some sense, represent, yet we must admit the truth of it. Again Captain King rushes to the charge:—

"A small force of soldiers is sent to punish a large band of Indian murderers or marauders. The small band has been nearly annihilated in many instances. Then the country wakes up, a large force concentrates at vast expense, and the day of retribution has come. When, sure as shooting, the Bureau has stepped in with restraining hand. No end of ill-sifted functionaries have hurried out from Washington, shaken hands and smoked a pipe with a score of big Indians, etc."

No doubt the Indian has been wronged, but mostly by the pestiferous agents; and yet the peace policy of the Bureau has too much encouraged treachery, murder, rapine, and plunder on the part of the guileless (?) red man.

HISTORY OF THE PACIFIC STATES OF NORTH AMERICA. By Hubert Howe Bancroft. Vol. 3. Washington, D. C., and Montana. San Francisco: The History Co.

The periods covered in this latest volume of Mr. Bancroft's history are the years 1848-1858. Nine chapters are devoted to Washington, seven to Idaho, and eight to Montana. And in these chapters Mr. Bancroft has followed the model laid down in his previous volumes, which is to cover completely the history of the State. We may say of this, as of the other volumes, that it is thorough, broad, exhaustive, and valuable. The legislative relations of these States to the national government, with their development, are especially and carefully treated by Mr. Bancroft. We heartily welcome this story of our three sister States in the far West, as being all that the others have been. And this is enough.

THE JEWS UNDER ROMAN RULE. By W. D. Morrison. New York: G. P. Putnam's Sons. Price, \$1.50.

The period covered by this history begins in the second century B. C., and extends to the time of the Apostle Paul, and in it is embraced everything of importance, clearly and succinctly stated, which has a bearing directly or remotely upon the Roman rule of the Jewish people. For a hand-book of brief information concerning the different sects, we find this volume excellent. Mr. Morrison is an impartial, unprejudiced historian, striving to give the historical facts, with only coloring enough to make them attractive and interesting to the general reader. Naturally, almost the volume is divided into two parts: First, Roman rule; secondly, the structure of Jewish society under the Romans. The interrelation and influence of Judaism as a religion, and Romanism as a political creed, are skillfully handled. Just previous to, and during, and immediately after, the advent of Christ, there was a heterogeneous mixture of peoples in and about Palestine. The phases of the interesting epoch is graphically portrayed by the author of this volume. Biographies, short and crisp, are of course a great part of the book, and form an interesting feature of it: Hadrian, Herod, the Judaeas, Pilate, Pompey, etc., are clearly photographed. Being in that almost incomparable series known as "The Story of the Nations," the volume is surely well printed and admirably illustrated.

THE LIFE OF GEORGE H. STUART. Edited by Robert H. Thompson, D. D. Philadelphia: J. M. Stoddard & Co.

This is an autobiography. It is of a self-made man. It teaches, therefore, lessons which only autobiographies, and autobiographies of self-made men, can teach. Mr. Stuart was widely known among certain classes of people all over the United States, and to all classes of people in and around Philadelphia. He was, in a measure, the counterpart of the generous and influential philanthropist, George W. Child. He was deeply interested in the anti-slavery movement in its earliest stages, as, indeed, he was in everything that had even the faintest tendency to mitigate wrong and oppression of any character. He says himself in this interesting biography that he became interested in this movement while "still in my teens." He was a most sincere Christian. He was ambitious to help others. He was not ambitious in a worldly sense, save as it is fitting a man should be. When forty years of age he declined a nomination to Congress after it was made. It was not before, as the politicians hypocritically do, and then accept it after it is made, an expert in the nineteenth century. But this simple, straightforward and strong autobiography must be read to be enjoyed. Young men can gain strength, and every useful material of a spiritual nature for the conflict of life, in these pages. It is a concrete example of a sturdy, devoted, unostentatious, and able Christian gentleman. May we have more such men, and more such stories of their lives told by themselves!

A STEM DICTIONARY OF THE ENGLISH LANGUAGE. John Kennedy. (A. S. Barnes & Co., New York.) A volume intended for use in elementary schools, it will afford an opportunity to study words, a knowledge of which is necessary to a correct manner of speaking. There is a simple philosophy of philology which the youngest pupil can easily master, and which, mastered, makes him, as it were, an expert in the English pure and unadorned. This text-book of Mr. Kennedy, who is known as a first-rate philologist, is a source of help and inspiration to both teacher and pupil where English is loved and admired. Arranged alphabetically both in the word-list and the stem-list, the study is made easier. At the end of the volume will be found a number of quotations covering some fifty pages. THE CREDENTIALS OF THE GOSPEL. By Joseph Agar Best. (New York: Hunt & Eaton. Price, 35c.) This volume contains the nineteenth century. It is a volume of a series of selected pictures by amateurs. At the expiration of a year cash prizes of \$100 will be paid for the best picture in each class. In its unique field St. John's

Shade is peerless. N. Y. Photo-Gravure Company: 137 West 23d St., New York.

The Popular Science Monthly for October continues "New Chapters in the Warfare of Science," by Andrew Dickson White, "Barriers of the Atlantic Coast," by F. J. H. Merrill; "The Earthly Tabernacle," by Olive Thorne Miller; "Liquor Laws not Sumptuary," by Rev. George F. Magoun, D. D.; "Mother and Natural Science," by Mary Alling Aber; "Cotton-spinning South and North," by Henry V. Meigs; "Tavistock Assassins of Health," by Samuel Hart, M. D.; "The Evolution of Chemical Truth," by M. Louis Olivier; "Irrigation in China," by General Tcheng Ki Tong; "Rice and its Culture," by L. W. Roberts, are some of the articles. There are also two very interesting papers—by Edgar A. Mearns, M. D., U. S. A., and Count Goblet d'Alviella. New York: D. Appleton & Company.

Mrs. Harriet Prescott Spofford, in her splendid war-story, "One Good Turn," Margaret Sidney, in "An Adirondack Camp," Martha Young, in "Brier Lizard's Coast," Mrs. Bayne's "Pats of the Treasury," "Jack and Jesse's Jackdaw," by Amos R. Wells, are, with Mr. Ward's serial continued, "The New Senior at Andover," the chief papers of interest in the October Wide Awake. There are other admirable pieces of writing of all kinds, by well-known authors. D. Lothrop Company: Boston.

The current number of the New England Magazine celebrates, with many appropriate, interesting and finely-illustrated articles, the Cotton Centennial. There are besides two brief biographies of interest—"John Henry Newman as a Writer," by John F. Genung, Ph. D., and "Storford A. Brooke," by William Clarke. Edward E. Hale, D. D., presents also, "A New Study of Anne Hutchinson." There is poetry, and other prose of interest to the readers of this growing monthly. New England Magazine Corporation: Boston, 86 Federal Street.

The October Arena presents an excellent frontispiece portrait of W. H. H. Murray, who has a characteristic article on "An Endowed Press." There are timely papers, such as "John Henry Newman, and the Catholic Reaction," by James T. Bixby, Ph. D.; "The Race Problem," by Prof. W. S. Scarborough, A. M.; and "The Postmaster-General and the Censorship of Morals," No. 8 in the "No-Name Series." This number also keeps almost the entire number of this excellent publication. Boston: The Arena Publishing Co.

The Magazine of American History for the current month offers an excellent portrait of Rev. Richard S. Storrs, D. D., LL. D., with the oration on "Sources and Guarantees of National Progress," delivered by him at Southold's 20th anniversary, Prof. Theodore W. Dwight, LL. D., writes about "The American Flag and John Paul Jones," while Mrs. Lamb, the editor, supplements the oration of Dr. Storrs by a paper on "Southold and her Historic Homes and Memories." Other timely papers make this a fine number of this historical monthly. 743 Broadway, New York.

The Phenological Journal for October has a portrait of Cardinal Newman, and a study of his character by the editor, Mrs. Margaret E. Sangster, with portrait, is studied by Marie Merrick. The two departments of "Child Culture" and "Science of Health" are unusually good this month. Fowler & Wells Co., New York.

The New England Historical and Genealogical Register for October has a portrait of Wm. H. Montague, with a sketch of his life by John Ward Dean. The Genealogical Gleanings in England are valuable, being by Henry F. Waters, A. M. It fills its special place well as a magazine. David Clapp & Son: 18 Somerset St., Boston.

The Methodist Magazine for October has papers by Dr. McCosh, Mrs. Amelia E. Barr, Joseph Fullman, and an interesting paper on "Father Taylor, the Sailor-Preacher," by Rev. J. C. Seymour. Our Canadian neighbor "puts up" a good monthly. Wm. Briggs: Toronto, Ont.

Reviews of September is a marvelous rich review. It is under the editorial management of the former editor of the Pall Mall Gazette, which of itself speaks a timely, fresh, bright, and able monthly. Mr. Stead is sure to give a brilliant magazine which any other periodical will be glad to have on its exchange list. From English, American, German, French, and Italian reviews he selects, with a skillful hand, what will be of special and popular interest. There are, besides the papers, portraits of Lord Salisbury, Lord Wolseley, Cardinal Newman, Madame Blavatsky. The Critic Company: New York.

The editor of the Unitarian Review (October) opens the number with a sketch of the late Frederic Henry Hedge. Charles E. Perkins has a good paper on "The Pulpit and the Minister." A visit to the "Tavern of the Lord," a review of a new edition of the Bible, and an announcement of a change of form and a decrease of price in January. 141 Franklin Street, Boston.

The chief papers of interest in the October Cosmopolitan are, first and foremost, "The Twin Cities of the Northwest"—an old theme, but freshly handled, by Capt. Charles King; "Horses and Riders," by Henry Cabot Lodge; "A Glimpse of Guatemala," by Francis J. A. Dorri; "A Brabantian Hapening," by George Wharton Edwards; and "Francisque Sorey," by Brander Matthews. There are two stories—"A Successful Man (continued)," by Julian Gordon, and "Miss Devilet," by Macdonald Buel. All the pages, however, of this number are calculated to please. New York: 5th Ave., Broadway, and 24th St.

The Autobiography of Joseph Jefferson, in the October Century, is finished, we regret to say; but "An Artist's Letters from Japan," we are pleased to add, are not. Amelia Gere Mason continues her brilliant paper on "The Women of the French-Saloon," "A Hard Road to Travel out of Dixie," by W. H. Shelton, is a capital paper, and we wish he had more reminiscences. Just how Helen Gray Cone left out some literary women with whom, in her papers, we are acquainted, in her paper on "Woman in American Literature," we do not know, but it is to be regretted. Sarah Orne Jewett furnishes a characteristic short story. It is a fine number. The Century Co.: New York.

The August Sun and Shade is a fascinating number, closing Vol. II. Eight photographs round out the table of contents, as follows: "Ella Wheeler Wilcox," the poet, from photograph by Rockwood; "The Intended" (from a painting by E. Berne-Bellecour, in the Wolfe collection at the Metropolitan Museum); "Snap Shots at Niagara" (from negatives by Ernest Edwards); "Wagon Play" (from the painting by Francis G. Jones); "Gen. Meade's Headquarters," as it was, an expert in the English pure and unadorned. This text-book of Mr. Kennedy, who is known as a first-rate philologist, is a source of help and inspiration to both teacher and pupil where English is loved and admired. Arranged alphabetically both in the word-list and the stem-list, the study is made easier. At the end of the volume will be found a number of quotations covering some fifty pages. THE CREDENTIALS OF THE GOSPEL. By Joseph Agar Best. (New York: Hunt & Eaton. Price, 35c.) This volume contains the nineteenth century. It is a volume of a series of selected pictures by amateurs. At the expiration of a year cash prizes of \$100 will be paid for the best picture in each class. In its unique field St. John's

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tioner a month, and a steward as soon as he was eligible to that office, which he held continuously for thirty-one years. His piety was deep and uniform. He loved the church. He took a fatherly interest in the young people, and endeavored to awaken in them an enthusiasm for higher education. He was a man thoroughly reliable, a pillar in the church.

His last illness was brief and attended with terrible suffering. Much of the time he was delirious, but his mind was clear, and he came clear and he learned to his surprise that he must die. Instantly he said, "It is all right." Few men will be longer remembered in Miltonboro than Jonathan Blake.

Fisher, Andrew Fisher was born on Peak's Island, Portland Harbor, Dec. 24, 1845, and died Aug. 12, 1890.

He was married to Miss Hattie A. Hadlock, Aug. 1, 1868. He served as a private in the 1st Maine Cavalry for a year and a half, until disabled by a serious wound, when he returned to the island and took up his occupation of a fisherman. He was soundly converted to God under the pastorate of Rev. A. C. Trafton in 1869.

This states the simple facts of his life, and yet the spirit of his love for his home and his people who knew him, by Mrs. Sarah M. Trafton, with whom he was intimately associated for more than twenty years, and by the many guests that yearly crowd his summer retreat. To the faithful and patient, combined with the good will of his wife was his conversion due, but when once converted his faithfulness and trust in God were well-nigh perfect. On the battle-field and in his little boat, all alone far out at sea, he had too often faced death to fear his presence at the last, and he went from this world to the other as calmly as one would go from one room into another.

At one time Andrew felt that he was called to preach, but the way was not providentially opened. Under more favorable circumstances he would have made a large, strong man, winning his way to the highest field, but his life could not have been a greater success, if success consists in living for God.

In the little white-fenced burial ground on the southern end of Peak's Island, in plain sight of every vessel that enters Portland Harbor, lies at rest of my own friend, and one of God's jewels. W. G. RICHARDSON.

Geet—Rev. Charles Henry Leet, son of George H. and Frances S. Leet, died at the home of his parents in North Charlestown, N. H., May 27, 1890, aged 37 years, 3 months and 25 days. He was born in Claremont, N. H., Feb. 1, 1853.

Besides his parents, two brothers (both physicians in his native State), two children, and his second wife survive him. He was converted at twelve years of age under the ministry of Father Silas Quimby, was baptized, and united with the Methodist Episcopal Church in North Charlestown in 1870. He used the school privileges available in the vicinity of his home, and attended the New Hampshire Conference Seminary at Tilton a number of terms at different times.

Andrew J. Kendall, then preacher in charge at West Unity, N. H., Feb. 15, 1873. He was licensed to preach by the quarterly conference connected with our church at North Charlestown, Feb. 4, 1874. He joined the New Hampshire Conference on trial in 1880, and in full connection in 1882. He was ordained deacon, April 11, 1880, by Bishop Andrews, and elder, April 13, 1884, by Bishop Harst.

Brother Leet married Miss Edna L. Copeland, of Jan. 1, 1880. She died Sept. 28, 1884. He married Miss Emma M., daughter of George Bancroft Griffith, the poet, of Lemper, May 25, 1886. His children are: Carl Francis, born Nov. 16, 1883; Warren Lester, born Jan. 12, 1889; and August S., 1889; Grace Emma, born April 9, 1890.

His ministerial work was performed in the following churches: Previous to 1870 he labored for a short time in Webster, North Charlestown, West Unity, and Marlborough, a few weeks in each place; 1870 to 1873, West Unity; 1873, Cornish; 1873 to 1882, Cornish; 1882 to 1883, Gilsum; 1883 to 1887, East Lemper; 1887 to 1889, Milford; 1889 to 1890, Salem, N. H.; First Church. By reason of sickness he gave up his work at Salem just before the session of his conference last spring, and came to his father's home to die. Although he was reminded that he was near his end, he expressed a desire to live, that he might preach the Gospel a few years longer. He had been a faithful, conscientious preacher and pastor. A student of the Bible in his own home, and a ready and accurate reader from the Book of Common Prayer of consecrated talents, his departure seemed a great loss, not only to his friends, but to the church of his choice.

Choosing Elder George W. Norris said the last words on Feb. 11, 1873. Brothers Conant, Bennett and Hardy assisted in the services, and in connection with the presiding elder, acted as pallbearers. We laid him away in Mount Hope cemetery, where his body sleeps, awaiting the resurrection. G. H. HARDY.

Smith, John Loring Smith was born in Hamden, Conn., in 1804, and died in the town of his nativity, Sept. 12, 1890, at the age of 86 years and 1 month.

Brother Smith was converted when about twenty-eight years of age, and immediately united with the M. E. Church of Hamden, and for fifty-eight years was identified with the church, much of the time serving as class-leader and steward. He was always ready to give a reason for the hope that was in him. On the Sabbath before his death (as I was by his bedside) he gave ample testimony to the power of God to save and keep under all circumstances. He was a firm believer in the ability of God "to save to the uttermost," and as the tabernacle weakened and the scenes were departing, he longed to "go home" and be with Christ, his father. Through all these years of Christian experience he lived a consistent, happy Christian life, and in all these years, no matter how busy he might have been, or the number of men he had employed, he never asked or expected any one to leave the house until after he had prayed. His rule was, after breakfast to have morning devotions invariably every day in the year.

He was blessed with a family of eight sons and three daughters, all but one of whom lived to see manhood or womanhood. Four sons, one in music and bone-forming constitutions in the form which it adapted to their digestive powers. You take no risk in buying Hoot's Sarsaparilla, for it is everywhere recognized as the standard building-up medicine and blood purifier. It has won its way to the front by its own laudable merit, and has the largest sale of any preparation of its kind. Any honest druggist will confirm this statement. If you decide to take Hoot's Sarsaparilla do not be induced to buy anything else instead. Be sure to get Hoot's.

Why suffer from more muscles? Johnson's Anodyne Linctum makes them very pliable. Eighty years Johnson's Anodyne Linctum has led. No better linctum wanted by us.

Obituaries.

(Obituaries are heretofore restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.)

Blake, — Died in Miltonboro, Vt., July 12, 1890, Jonathan Blake, aged 63 years.

He died on the same farm on which he was born, and on which his whole life was spent. He was a strong, sturdy, substantial Vermont farmer, energetic, whole-souled and generous. He never forgot his "interior life," and he converted in 1839, during the pastorate of Rev. J. M. Puffer, and united with the Methodist Episcopal Church in his native place. He was made a class-leader before he had been a proba-

tioner a month, and a steward as soon as he was eligible to that office, which he held continuously for thirty-one years. His piety was deep and uniform. He loved the church. He took a fatherly interest in the young people, and endeavored to awaken in them an enthusiasm for higher education. He was a man thoroughly reliable, a pillar in the church.

His last illness was brief and attended with terrible suffering. Much of the time he was delirious, but his mind was clear, and he came clear and he learned to his surprise that he must die. Instantly he said, "It is all right." Few men will be longer remembered in Miltonboro than Jonathan Blake.

Fisher, Andrew Fisher was born on Peak's Island, Portland Harbor, Dec. 24, 1845, and died Aug. 12, 1890.

He was married to Miss Hattie A. Hadlock, Aug. 1, 1868. He served as a private in the 1st Maine Cavalry for a year and a half, until disabled by a serious wound, when he returned to the island and took up his occupation of a fisherman. He was soundly converted to God under the pastorate of Rev. A. C. Trafton in 1869.

This states the simple facts of his life, and yet the spirit of his love for his home and his people who knew him, by Mrs. Sarah M. Trafton, with whom he was intimately associated for more than twenty years, and by the many guests that yearly crowd his summer retreat. To the faithful and patient, combined with the good will of his wife was his conversion due, but when once converted his faithfulness and trust in God were well-nigh perfect. On the battle-field and in his little boat, all alone far out at sea, he had too often faced death to fear his presence at the last, and he went from this world to the other as calmly as one would go from one room into another.

At one time Andrew felt that he was called to preach, but the way was not providentially opened. Under more favorable circumstances he would have made a large, strong man, winning his way to the highest field, but his life could not have been a greater success, if success consists in living for God.

In the little white-fenced burial ground on the southern end of Peak's Island, in plain sight of every vessel that enters Portland Harbor, lies at rest of my own friend, and one of God's jewels. W. G. RICHARDSON.

Geet—Rev. Charles Henry Leet, son of George H. and Frances S. Leet, died at the home of his parents in North Charlestown, N. H., May 27, 1890, aged 37 years, 3 months and 25 days. He was born in Claremont, N. H., Feb. 1, 1853.

Besides his parents, two brothers (both physicians in his native State), two children, and his second wife survive him. He was converted at twelve years of age under the ministry of Father Silas Quimby, was baptized, and united with the Methodist Episcopal Church in North Charlestown in 1870. He used the school privileges available in the vicinity of his home, and attended the New Hampshire Conference Seminary at Tilton a number of terms at different times.

Andrew J. Kendall, then preacher in charge at West Unity, N. H., Feb. 15, 1873. He was licensed to preach by the quarterly conference connected with our church at North Charlestown, Feb. 4, 1874. He joined the New Hampshire Conference on trial in 1880, and in full connection in 1882. He was ordained deacon, April 11, 1880, by Bishop Andrews, and elder, April 13, 1884, by Bishop Harst.

Brother Leet married Miss Edna L. Copeland, of Jan. 1, 1880. She died Sept. 28, 1884. He married Miss Emma M., daughter of George Bancroft Griffith, the poet, of Lemper, May 25, 1886. His children are: Carl Francis, born Nov. 16, 1883; Warren Lester, born Jan. 12, 1889; and August S., 1889; Grace Emma, born April 9, 1890.

His ministerial work was performed in the following churches: Previous to 1870 he labored for a short time in Webster, North Charlestown, West Unity, and Marlborough, a few weeks in each place; 1870 to 1873, West Unity; 1873, Cornish; 1873 to 1882, Cornish; 1882 to 1883, Gilsum; 1883 to 1887, East Lemper; 1887 to 1889, Milford; 1889 to 1890, Salem, N. H.; First Church. By reason of sickness he gave up his work at Salem just before the session of his conference last spring, and came to his father's home to die. Although he was reminded that he was near his end, he expressed a desire to live, that he might preach the Gospel a few years longer. He had been a faithful, conscientious preacher and pastor. A student of the Bible in his own home, and a ready and accurate reader from the Book of Common Prayer of consecrated talents, his departure seemed a great loss, not only to his friends, but to the church of his choice.

Choosing Elder George W. Norris said the last words on Feb. 11, 1873. Brothers Conant, Bennett and Hardy assisted in the services, and in connection with the presiding elder, acted as pallbearers. We laid him away in Mount Hope cemetery, where his body sleeps, awaiting the resurrection. G. H. HARDY.

Smith, John Loring Smith was born in Hamden, Conn., in 1804, and died in the town of his nativity, Sept. 12, 1890, at the age of 86 years and 1 month.

Brother Smith was converted when about twenty-eight years of age, and immediately united with the M. E. Church of Hamden, and for fifty-eight years was identified with the church, much of the time serving as class-leader and steward. He was always ready to give a reason for the hope that was in him. On the Sabbath before his death (as I was by his bedside) he gave ample testimony to the power of God to save and keep under all circumstances. He was a firm believer in the ability of God "to save to the uttermost," and as the tabernacle weakened and the scenes were departing, he longed to "go home" and be with Christ, his father. Through all these years of Christian experience he lived a consistent, happy Christian life, and in all these years, no matter how busy he might have been, or the number of men he had employed, he never asked or expected any one to leave the house until after he had prayed. His rule was, after breakfast to have morning devotions invariably every day in the year.

He was blessed with a family of eight sons and three daughters, all but one of whom lived to see manhood or womanhood. Four sons, one in music and bone-forming constitutions in the form which it adapted to their digestive powers. You take no risk in buying Hoot's Sarsaparilla, for it is everywhere recognized as the standard building-up medicine and blood purifier. It has won its way to the front by its own laudable merit, and has the largest sale of any preparation of its kind. Any honest druggist will confirm this statement. If you decide to take Hoot's Sarsaparilla do not be induced to buy anything else instead. Be sure to get Hoot's.

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Formerly Professor of Theology in Adrian College (Third Edition.)

As an oral debater upon theological subjects, we have known him in our Denominational, and doubt if he ever had his superior in the world. His arguments, with comparatively small modifications, remain as the most condensed, pertinent, incisive and convincing of the truths of the Christian religion. (Y. A. S. 1890.) Octavo, Double Column, 584 Pages, Cloth, Red Edges. Cloth, \$2.50; Paper, \$1.50. Liberal Discount to Teachers. For Sale by HALL, Publishers, 316 and 318 East Broadway St., Syracuse, N. Y.

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his marriage, his friends tender him a public recognition of his services in this cause, in Wesleyan Hall. He is prominently connected with other temperance organizations in the State and nation. In the campaign for obtaining a constitutional amendment prohibiting the manufacture and sale of intoxicating beverages in Massachusetts, his labors were excessive, but his nervous system was not strained upon his nervous system.

In another column will be found an interesting report of Matrimony Day at the School of Theology of Boston University, with a brief abstract of the address of President Bashford, of Ohio Wesleyan University. It was the writer's privilege to listen to that address. The fullest report would not adequately convey to the reader the impression made by the speaker. Dr. Bashford was at his best. He has taken on the look of the scholar since last we saw him, and there is a marked exhibition of maturity in his utterances. He has become a full man, and his acquisitions have been thoroughly assimilated in his own intellectual alchemy. He is literary, philosophical, historic, theological and Biblical. Back of this furnishing is the man with intense moral earnestness, and the ardent and devoted devotion to be servicable to God and to men through the church to which he has pledged his truth. When he speaks, therefore, there is a charming *abandon* in his declaration. His goal is the ideal in life, character and society. His fearlessness in expression of his convictions is most refreshing. He believes, therefore he speaks. Rarely do we hear such sustained eloquence and such forceful putting of Christian truth. His arrangement of the spirit of compromise especially as connected with the drink traffic, reminded us of Wendell Phillips when he scorched the public conscience for some humiliating betrayal. But with this righteous spirit of inventive there were often mingled tenderness and pathos that melted all hearts. It was a masterly effort. We were very proud of him, of the institution which developed him, and of the cause which he is doing. The Methodist Church never knew so rich in able and cultivated young men as it does today, but it has not many like the one we heard of today at the School of Theology. Dr. Bashford has a notable work in the present, but a much greater future.

BRIEFLETS.

—

Bishop Huntington asks: "Who made the Christian religion? Not Hebrew myth, for the first war Christianity waged was with Judaism."

Bishop Huntington says with the following brief paragraph:—

"The duty of the church to the privileged is to be learned from the treatment they receive in the personal bearing, acts, and feelings of the Christ of the New Testament."

What shall we do? Here is Dr. Hoar's paper again, containing another of his burning editorials, the whole of which we would like to quote. We greatly enjoy the swing of his vigorous, manly, and inspiring thought. The editorial to which we allude is in the *Nashville Christian Advocate* of Oct. 11, and is entitled, "Crazy for God."

The New York and Brooklyn Association of Congregational Ministers has appointed a "Committee of Outlook upon Social Questions," to promote an interest among the churches in the study of Christian sociology, and to serve as a medium for the wise and legitimate expression of the sympathy of the churches for those who are struggling to obtain whatsoever things are just and right.

Rev. C. E. Davis, of Lowell, furnishes the following paragraph taken from a sermon by Dr. Prentiss of London, delivered in City Temple, Oct. 5:

"It is high time that intoxicating wine was banished from the sacramental service. It has driven men to long-abandoned habits of intemperance. I am also opposed to the use of wine in the Eucharist, in some circumstances, intoxicating wine has been displaced."

The *United Presbyterian* says much in little space in the editorial paragraph quoted below:

"Many of the members of the church are not well acquainted with the work of the temperance cause. Their visits to the saloon, house to house, are often surprised at this ignorance. Who is at fault? Much of the blame must be laid to the pastors themselves. If the churches for whom they are struggling to obtain whatsoever things are just and right, they would preach to more intelligent audiences."

One of our conferees says Zion's Herald the compliment of being "the most quotable paper" that comes to his table. The following paragraph from a prominent minister of the New England Conference happily confirms the same fact:

"In marking the last Herald for clipping or reference, I became discouraged, for, when done, I made up my mind the old Herald would look like a skimmer after the sciences of the day. But I fell into a sort of listless apathy; refusing rather to hug the doctrine than to live it. We need just such words from our oldest, strongest ministers. I formulated and announced the places will not battle. We— but I will stop. I am going in for the Herald next week strong. Master of conscience with me."

The retiring governor of Vermont, Hon. W. P. Dillingham, delivers a most interesting and able message to the General Assembly in laying down the office which he has so honorably filled. This reference to the prohibitory law of the State is especially forceful and suggestive:

"In my first message to the General Assembly I called attention to the fact, as it seemed to me to exist, that there had been a gradual strengthening of public sentiment against the traffic in intoxicating liquors, and that in localities where in the past few centuries could be procured, the demand was forced; and that the chief difficulty encountered by the prosecuting officers was that they found it so difficult to secure the cooperation of the people. In this respect I have had no reason to change my opinion, and extended observation has convinced me that the proper enforcement of the law is the first and most important duty of the State, not only in evading the provisions of the law, but in accumulating handsome properties, weaker men in small places will do better, though upon a smaller scale."

The closing hours of the meeting filled with earnest words and prayer Mrs. M. P. Alderman, whose presence is dear to every W. F. M. S. worker in England, and whose words rested down benediction upon every heart.

C F Barnard, Bridgman, Birmingham
M E Cady, Luther Covington, J H Clark
Caswell, Mrs E A Clark, John Chynoweth
Gordon, John Gillies, Mrs L E Gordon, C
Hudson, G O Howe, J C Hogan, J P Kenne-
H Payne, C C Parker, C F Parsons, E A L
G W Rhodes, H H Rowe, S L Rod-
H Randall, O R Swift, C H Silvernall,
Stewart, Mrs C H Tower, D R Wylie
Withee, Mrs R Williams.

0-12	Hamilton, D. D.
9-12	Comparative Growth of New England, Rev. Twombly, D. D.
2-17	Poem, "Jesse Lee," Rev. Mark Trafton, D. D.
1-18	Wednes-day, 2.30 p.m., Charles E. Kimball, D. D.
Co.	ing.
E W	Invocation, Rev. R. L. Greene, D. D.
J	Methodism in the Country Towns, Rev. Plamer.
orge	
A	The Episcopal Element in Methodism, Rev. S. Chadbourne, D. D.
C	
ter.	

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Government Report, Aug. 17, 1889.

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Poem, " Jesse Lee and the Old Elm," I
L. Taylor, D. D.

—

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siding.

Invocation, Rev. D. Sherman, D. D.
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communications to RICHARD GRANT, Treas-
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The Family.

THAT WITHIN.

MELBA E. B. THORPE.

1890 167.

Not he who loudly calleth, "Lord!"
But he who with me will—
He shall be mine, with me to dwell
Upon my holy hill.

He shall be mine in that glad day
When I my jewels make,
Who walketh humbly with his God
In meekness for my sake.

He who upon life's thorny way
Presses with courage on,
Yet vaunteth not a sacrifice,
By him the crown is won.

Not lofty word nor look, to win
My favor or avail,
But love sincere, wrought out in deed
And life, shall never fail.

Thus taught the meek and lowly Christ
In far-off Palestine;
Speaks he not even thus to-day
To thee, proud heart of mine?

WOMAN'S TRUST.

"Good wife, what are you singing for? you know we have lost the hay,
And what we'll do with horse and kye is more than I can say;
While like as not, with rain and storm, we'll lose both corn and wheat!"
She looked up with her pleasant face, and answered low and sweet:
"There is a heart, there is a hand, we feel but cannot see;
We've always been provided for, and we shall always be!"

He turned around with sudden gloom; she said,
"Love, be at rest;
You cut the grass, worked soon and late, you did your very best;
That was your work; you're naught at all to do with wind or rain;
And do not doubt but you will reap rich fields of golden grain;
For there's a heart, and there's a hand, we feel but cannot see;
We've always been provided for, and we shall always be!"

He kissed the calm and trustful face; gone was his restless pain;
She heard him with a cheerful song whistling down the lane;
And went about her household tasks full of a glad content,
Singing to time her busy hands to and fro she went:
"There is a heart, there is a hand, we feel but cannot see;
We've always been provided for, and we shall always be!"

Days come and go—'twas Christmas tide, and the great fire burned clear;
The farmer said: "Dear wife, it's been a good and happy year;
The fruit was gain; the surplus corn has bought the hay, you know;
She lifted then a smiling face, and said: "I told you so!"
For there's a heart, and there's a hand, we feel but cannot see;
We've always been provided for, and we shall always be!"

— Baltimore Methodist.

THOUGHTS FOR THE THOUGHTFUL.

There was a care on my mind so to pass my time,
That nothing might hinder me from the most steady attention to the voice of the true Shepherd. — John Woolman.

Lo! as heed seed shoots after rainless years,
So good and evil, pains and pleasures, birth and death,
And loves, and all dead deeds come forth again
Bearing bright leaves of dark, sweet fruit or sour. — Edwin Arnold.

As to what may befall us outwardly, in this confused state of things, shall we not trust our tender Father, and rest satisfied in His will? Shall anything hurt us? Can tribulation, distress, persecution, famine, nakedness, peril, or sword, come between the love of the Father to the child, or the child's rest, content, and delight in His love? And doth not the love, the rest, the peace, the joy felt, swallow up all the bitterness and sorrow of the outward condition? — J. Penington.

I wonder if ever a song was sung but the singer's heart sang sweetly;
I wonder if ever a rhyme was rung but the thought surpassed the metre;
I wonder if ever a sculptor wrought till the cold stone echoed his ardent thought;
Or if ever a painter with light and shade the dream of his inmost heart portrayed!

I wonder if ever a rose was found and there might not be a fairer!
Or if ever a glittering gem was ground and we dreamed not of a mine;
Ah! never on earth do we find the best, but it waits for us in the land of rest;
And a perfect thing we shall behold till we pass the portals of shining gold.

— James Clarence Harvey.

There are two texts in the Bible that when I grow discouraged because I have forgotten my God and have looked at myself instead of at my Christ—there two texts in the Bible that, like lights, call me out of the darkness and give me cheer again. One is this: "I shall be satisfied when I awake in Thy likeness;" all the loneliness and all the discontent are prophecies of a divinity that is to be realized. "The other is: "He shall see of the travail of His soul and be satisfied." By and by even He whose vision is so clear, whose ideal is so infinitely perfect, even He will look at me when He has finished His work, even He will be satisfied with me. The artist stands at his easel painting the portrait of one before him and I go and look at it, and scowl, and shrug my shoulders, and say, "It is not like him; I can see the ghost of an appearance looking out through the lustreless eyes, and the untrue features, but it is not my friend." And the artist says, "Wait! when I have finished the picture and put the purpose, the soul, into it, then judge, not before." So Christ sits for His portrait, and God takes me as a canvas, and paints, and ever and anon I grow foolish enough to look at myself, and shake my head in despair, and say, "That will never be a portrait," and then I come back to His promise: "You shall be satisfied when you awake in His likeness," and I am satisfied beforehand in this hope that He gives me. — Rev. Lyman Abbott, D. D.

In painting truth, God is like the artist. The artist claims it as an artist's right, that he locate his own picture. Some time ago different artists entered into competition, at the request of the Russian Government, in painting the portrait of the late Czar. A day was fixed when all should submit their work to a committee appointed to decide what pictures should be admitted to public exhibition. One artist among others brought his picture to the reception committee. The committee so disliked the man's work that they told him his picture could not be admitted to competition. The artist replied: "I claim the right of hanging that picture before I will submit to its rejection, for its location has been part of my plan." The committee could not deny this plan right.

He put his work, which seemed so clumsy and coarse, at a studied distance. Spectators were allowed to come so near, and no nearer. When the great day of decision came, that picture, set according to the artist's mind, was the picture that won universal acceptance. In painting His truth God claims the right of setting the truth, and the setting of the truth sometimes is everything. In the Bible, His own inspired Word, He sets the truth. If we would give His truth to the world as He wants it to be given, we must keep close to the Book. Hence I raise the cry in the church of God to-day: Back from the man-drawn creed to the Bible; back from human systems of theology to the Bible; back from man's way of presenting doctrine to God's way of presenting doctrine. The infallible Word! The infallible Word! Let this be enthroned as the supreme authority in all matters that pertain to the religious life. — Rev. David Gregg, D. D.

Some things come against us which no prudence of ours can avert—sickness, affliction, death. Is there any self-adjustment possible to us that will take away their sting? Here again the secret of happiness is to get on God's side. There is none in resistance. There is no pain in sorrow or death which may not be extracted by resignation or triumphantly counteracted by the hopes of the Gospel. "Does it not hurt you severely?" we said to a man with a broken arm. The answer was, "Not when I keep still." To get into God's way concerning us, Paul says, is to rob death of its sting and the grave of its victory. For, of course, the pain of resistance depends on the firmness of that which is resisted. God's will has no flexibility. The question is not whether He shall have His way, but how we will stand toward it. One of the first death beds we ever witnessed was also the most terrible, because it was that of an old sinner breaking himself to pieces by resistance to God's call. He was flinging himself on a stone wall. Not long after we went over a young girl, before whom life had been very bright and attractive, to tell her that she would soon leave this world. She greeted the message with peace, turned swiftly about and laid her hand in Death's, and went away with a smile on her beautiful face. There was no resistance, and so there was no pain. A cross is God's will and man's will laid across each other. Lay them together and the cross disappears. — Rev. Charles L. Thompson, D. D.

CHRIST AND NATURE.

JAMES BUCKHAM.

AS the season of out-door recreation, of communion with nature and meditation on the beauty and fitness of God's external world, draws to a close, it is fitting that the Christian, who has with thankful heart enjoyed such privileges, should wish to gather up, for future profit and comfort, some of the most helpful thoughts and impressions which have come to him during these days of rest and refreshment. Various are the reflections which arise, as the memory runs back over calm, sweet, care-free days in the shadow of the great woods; or by the shore of the sea drinking in its majesty and its mystery and its infinite restfulness; or on the mountain-tops, where the silence is like the voice of God, and the pure air that breathes across the solitude seems like the moving of the Spirit in the heart of man. But all these reflections are expressions, in one phase or another, of the comprehensive, underlying thought of the immanence of God in nature—the continual presence of the Divine in this external framework of creation.

Observe how Christ felt and recognized this blessed truth, which all communion with nature bears in afresh upon the devout soul. Our Lord was a lover of nature. Follow His footsteps through the sweet and simple narrative of the gospels, and see how largely His life was an out-door life; how He walked in the fields and by the lake-side, seldom, if ever, preaching His wonderful discourses within the pent atmosphere of walls; how frequently He drew the materials for His parables and talks and illustrations from nature in all its phases; how, in His times of peculiar distress and temptation, He flew to the bosom of nature as it were to the bosom of God, going up into the mountain or entering the quiet garden to pray, rather than repairing to the temple or the synagogue. Almost all His miracles were wrought under the blue of God's open sky, into which He could look as He prayed that silent prayer which accompanied each marvel of beneficence.

Hear Him as He speaks of the sparrows and the lilies! Has any lover of nature ever come so close to the heart of the bird-world and the flower-world as He who preached the Sermon on the Mount? In all literature there is not a single thought about birds so matchlessly tender and beautiful as the thought that God knows and sorrows when one of His myriads of sparrows falls to the earth. And where can you find such an exquisite, loving picture of the humblest of flowers, as in the "lilies of the field" that toil not, neither do they spin, and yet even Solomon in all his glory was not arrayed like one of these?

If we could have the complete story of our Saviour's life, in all its little every-day details, might we not expect to find numberless instances of the love He bore to nature, and the love which nature bore to Him? Think what an intimacy of relation must have existed between the Son of God and the spirit of nature, which is the indwelling Spirit of God. Behold how the fig-tree withered at our Lord's reproach, and the water sparkled into wine at the sunshine of His smile! And then that most awful and solemn instance of the profound sympathy existing between Christ and nature—the convulsion of the earth and the darkening of the sun at the hour of His death—what meaning does this phenomenon convey to us, if not that there is something divine, immaterial, spiritual in nature, that responded to the agony of His suffering Lord, and was rent by the struggle going on within His breast?

If Christ, then, loved nature so deeply, if He drew from it such inspiration and comfort and peace, is it not well that we, His brethren and followers, should cultivate the same love, which God has implanted in every normal human heart? Is it not good for us that we long with an almost overmastering desire to get away, at times, from perplexities and cares, and throw ourselves, like tired children, into the arms of the great earth-mother, there are such solaces for pain in the hills, and the woods, and along the shore—such inspiration to noble work, such sweet and unexpected solutions of problems and difficulties, such strength for tasks to come, such fresh communion with the all-pervading Spirit of God! Blessed are the days which we have spent, during the months now past, listening to the wind in the trees, and the peaceful murmur of brooks, and the psalm of

the surf along the shore! It is Christ-like to love nature, and to get nearer to God because we love it. There is nothing pagan nor un-Christian in this natural affection of men for the out-door world. More than one inspired and sainted preacher has found his best sermons in stones; and more than one lofty and helpful poet has discovered "books in the running brooks." Let us, then, be grateful for the season which brings so many of us at least a brief season of respite and refreshment, and permits us to commune through nature with nature's God. May the strength and inspiration thus gained be faithfully devoted to our Master's service during the coming months!

ABOUT WOMEN.

—Miss Elinor Buckingham, a senior of the Harvard Annex, has been appointed an instructor in the Royal Normal College for the Blind at London.

—Mrs. Florence Howe Hall and Mrs. Maud Howe Elliott are preparing a life of Laura Bridgman, which will include a critical presentation of the psychological work of Dr. Howe in his remarkable education of this imprisoned mind.

—Mrs. Ida Buxton Cole, wife of Rev. R. M. Cole, pastor of the Congregational Church of Lamar, Mo., filled her husband's pulpit and took entire charge of the parish work during the month of August, while her husband was on a business trip East. The audiences were large and appreciative.

—Miss Jane Graydon, professor of Greek in Hastings College, Hastings, Neb., is only twenty-four years of age, and is perhaps the youngest college professor in the country. She is a native of Indianapolis. Her great-grandfather was an officer on Washington's staff, and her grandfather on the maternal side was one of the pioneers of Central Indiana.

—In the Woman's Christian Temperance Union there are 200,000 members. In the King's Daughters, there are 135,000. In the Woman's Relief Corps there are 100,000. In the "Eastern Star" there are 35,000 members. These constitute an army of nearly 500,000 women. Says the *Woman's Journal*: "They are all enlisted with a generous spirit for the public good. If they had votes, what a power they would be on the side of the best things in the government!"

—Miss Margaret Blanche Best, of Meadville, Pennsylvania, who, after Byron, wrote a morning to finisher famous, because she had taken the serene prize for physical symmetry, is a modest, quiet, serene-minded young woman of twenty-five, who is much annoyed at the publicity so suddenly forced upon her. She is a graduate of Lasell College, Auburndale, Mass., where especial attention is given to physical culture, and where she developed a rather spindling and unsymmetrical figure into the firm, muscular, and well-balanced frame which, measured by Professor Sargent's charts, comes within seventeen per cent. of absolute perfection. Miss Best is a teacher of physical culture, and of the Delarose system of expression, in the Conservatory of Music and Elocution in Allegheny College. — *Harper's Bazar*.

—The Working Girls' Clubs of the country, representing a constituency of 20,000, are to have a monthly magazine of their own called *Far and Near*. It will be published early in October by the Critic Company of New York, and the editor in that city will be Miss Maria B. Chapin. There will be associate editors in Philadelphia, Hartford and Boston, the latter city being represented by Miss O. M. E. Howe, the secretary of Working Girls' Clubs in New England. A novel feature of the magazine will be a department of correspondence sustained by the girls themselves.

Our Girls.

THE GIRL WITHOUT A TALENT.

THE sermon that day had been about service—"Go, work to-day." My vineyard!—and here Dora found herself trying to settle down to a Sunday afternoon nap on the parlor sofa, with those words persistently ringing in her ears. She shut her eyes and waited patiently for a drowse. It could not be induced even with favoring conditions.

"If it isn't just like a minister to get one all stirred up, and then not tell them what to do! I surely can't be a missionary, and never yet succeeded in holding a Sunday-school class. Here I am peering through the pickets into the vineyard much as Adam and Eve might have peered into Paradise. Deary me! and she rose from the sofa and took a seat on the little uncomfortable hair-cloth stool by way of penance. She resolutely settled down to a meditation.

"I know," she declared to herself, "I'll just ask him what to do." And she did that very evening. To him she announced in her frank way:—

"It's a stubborn fact that all this afternoon I have lighted a candle and searched diligently, and can't find a single available gift or grace; so, if you please, sir, if you want me to go to work, you must find some spot in the vineyard that doesn't require talent."

The minister grew thoughtful. "I want an organist for the Mission Sunday-school," he said, after a little thought, "moaned this would be laborer. 'I don't know the difference between a scale and a key-board.'"

"Do you sing?"

"Occasionally. In fact, I fill the room and then empty it. Cousin John says I sing quite so uplifting as the yell of a Comanche Indian. He has lived on the plains, you know."

"You can't visit the sick for me?" began the pastor, and then hesitated. Dora was lame, and could not get about easily. "I would be sure to say the wrong thing, even if I could get there," answered Dora. "I always used to. When auntie was sick I read the horror column of the newspaper to her, and left with her Taylor's work on 'Dying.' After this do preach your text—'Go, work to-day in My vineyard'—if you are equipped with talents. None others need apply."

"What is your specialty?" inquired the minister. "We all have some specialty, you know."

"I really isn't worth mentioning," "Perhaps I shall differ with you."

"Well, it's the care of plants. 'Only this and nothing more.' They will always blossom for me. I love even to pot and weed them, and the quantity of geraniums I slip for my friends is something incredible."

"The minister did not reply at once. Indeed, not until Dora rose to go.

"Wait a bit—or, better yet, call to-morrow. I will let the sun rise on my plan first."

Dora went the next day. The pastor was a man of few words. "My plan is this," he said; "that you shall give each child in my Mission Sunday-school a potted plant, such instructions as you know how to give. In three months hold a flower show. I will furnish prizes for you to bestow on the best-cared-for plant, for best collection of plants, for prettiest bouquet of wild flowers. It is no longer art for art's sake, but art for humanity's sake."

He waited for her approval. "All very pleasant—but—is it Christian work?"

"Yes, it's the vineyard, though perhaps a byway instead of a highway. It will work

variously. Think of tenement-house windows full of bloom. Think of the soul-culture which comes from the care of flowers. Think of the hold we shall get on that community. Think of the additions to our Sunday-school. The fact is, think in any line, and it means a blessed service with a definite result."

"Enough," answered Dora, rising at once to action. "I will go to work to-day." "If you have ever potted seventy-five geraniums, begging jars here and there, you will know how tired Dora was when she had prepared and arranged her rows of plants; how tired and how happy, for it was really a blessed work. She liked to think how the world would look in wretched homes, if they could get courage enough to bloom amid such uncongenial surroundings. They were her messages to tempted, sorrowful, barren human lives, and they were living things. She relieved the backache and general feeling of collapse by long-continued gazings at the rows of plants. She met the school on an appointed day, gave the simple instructions, and dwelt enthusiastically on the flower show. A merry little company left the mission school that day, each one hugging a plant-jar.

To tell all that came from cultivating that byway in the vineyard would take too long. Some of the little plants froze, which called attention loudly to the little human plants and their slim chances of escaping a like fate—so loudly, indeed, that a relief commission investigated the places and brought health and warmth. Flowers blossomed in windows forever unused to beauty. Cleaner rooms and dresses and faces and lives became the accompaniments and were the direct results of blooming windows. "That flower show," Dora declared, "came to the girl without a talent."

"Like the benediction That follows after prayer,"

One poor little forlorn plant, with only three disconsolate leaves, and they looking as if about to give up the life-struggle, brought out the fact that the owner had kept it alive in a basement, by dint of the tenderest care. Oh! it told a whole story, that little, pitiful, half-dead plant, and Dora saw to it that a prize was awarded to the sad little owner, for "evidence of culture under difficulties." It was actually said that the child would give it an airing every pleasant day, taking it to walk with her in a most companionable spirit, which probably had kept the breath of life in it. I can't stop to tell of the profusion of wild flowers or the display of healthy plants, or the delight of the children when gala day came. Sufficient to say, that because one girl cultivated her specialty, not despising its littleness, but consecrating it to Christian service, influences of heavenly origin, taking hold of the future far beyond human ken, reached down and lifted up, to better living and brighter hopes, the poor and halt and maimed and blind. — *Christian Union*.

BEULAH.

Lies it o'at, or lies it west,
Blissful Beulah, land of rest?
Is it morning clime, or one
Golden by the sinking sun,
Do the ever murmuring air,
Circle round its shores and ease,
Or do mountain summits rise
O'er its valleys of paradise?

Often have we dreamed, and long,
Of its forest with song,
Of its fruited orchards fair,
Of its soft and amber air;
How it never knows the cold,
Nor the blighting curse of gold;
How it is not set apart
And the sound of strife is not.

Often have we dreamed, but far
Seems our vision as a star;
We the shining goal would seek,
But our feet are lame and weak,
And we know not where to press
In our pain and weariness;
Who will point the path, and lead
O'er mountain, moor, or mead?

Ye who wander, sad and sore,
Longing for the peaceful shore
Of the lovely land that lies
Under ever-teaming skies,
Know that neither zone nor bound
Girds the magic country round;
Know it is not set apart
Marked on any mortal chart.

Yet, despite of all, not one
Toler underneath the sun
But may find the haven fair,
But may breathe its healing air;
For to him who boots content
Close within its bosom pent,
Whatso'er the arching sky,
Everywhere doth Beulah lie.

— CLINTON SCOLLARD, in *Congregationalist*.

Little Folks.

WHEN THE BOATS CAME HOME ACROSS THE BAR.

REV. EDWARD A. RAND.

"PICNIC to-day, grandmother!" said Elsie Lawrence. "And I am going with father!"

The child clapped her hands, and something of the sparkle of the sea in the sunlight shone out of her blue eyes.

The grandmother did not seem heartily pleased. She looked out of the window down upon the beach where the picknickers were gathering, all the Lawrences in the little fishing hamlet—Big Jim, Long Tom, Fisher Lawrence's nine, Sam Lawrence's ten, and so on down to this chubby-faced Elsie. Grandmother was too infirm to go. As she looked at the group of color upon the sands, the gay dresses and the bright shawls, she murmured—

"If they only get across the bar in safety! If they only would leave 'it' at home!"

The bar stretched between the picnic-land and home; and why was it ever difficult to row across the bar when the picnic was over? What was the mysterious "it" making any return difficult? That was a keg of ale, always considered by some of the picknickers essential. There had been picnic-gatherings of the Lawrences off upon Fishing Island in the harbor, when this keg of ale had made the arms of the rowers unsteady and their brains confused as they attempted to cross the bar, homeward bound.

"You won't touch it, Elsie?" said the grandmother.

"Touch what?"

"The ale, Elsie."

"You wouldn't?"

"Grandmother touch it? Why, no!"

"Then I won't."

That was gratifying. Still "it" was going. "It" would do its ugly work. "It" would come home with them, and at the bar, very scantily covered with water at low tide, "it" might seriously bother them. Not long ago, a drunken father and his boy had been upset on this bar having no mercy, and the father had been drowned. It was no wonder, therefore, that the grandmother looked anxiously off upon that bar where the sea frothed as if in anger.

Elsie went down to the shore. There the picnic group was stoutly, hotly discussing an important subject. Somebody had forgotten the ale, and how would they get it?

"Let us send back for it!" suggested Big Jim.

Jim Lawrence, very prominent in a new red flannel shirt.

"I say so," said Long Tom.

"Let us go without it!" suggested Aunt Ann, who hated the object of this discussion.

"It does not help us to enjoy ourselves!" — "Oh, yes, it do!" said Sam Lawrence.

"No, no," asserted his wife. "It stirs up hot feeling. It don't help us to get home, and more than once it has come near upsetting us on the bar!"

A very earnest talk now set in. The two sides were very emphatic in their opinion.

At last a proposition was made by Long Tom, who supposed a majority would be found voting on his side, or he would never have ventured to make it.

"Let's put it to vote!"

"Come on! come on!" shouted several.

"Let's put it to vote!"

"All what's for it, git on my side!"

"All what's agin' it, git on my side!"

shouted Long Tom.

"All what's agin' it, git on my side!"

screamed Aunt Sukey Lawrence, as everybody called her.

The two sides were very marked. The rough, coarse element mostly clustered about Long Tom. The mothers and the most of the young women gathered about Aunt Sukey.

"Leven to leven!" roared Long Tom. "That means there's not a majority agin' it, and so we will have our drink, boys."

This was a rather singular decision, but it pleased Long Tom's side to consider it satisfactory, and they began to shout "Hooray!"

"No, no!" insisted Aunt Sukey. "That's what they call a tie vote; and when a vote is tied, they don't do nothin' about what they are votin' for!"

This pleased Aunt Sukey's side, and they began to cry, "Good! good!" The men murmured, and murmurs sharpened to protests. The matter was in an unsatisfactory condition.

Abuptly, a voice piped up, — "You didn't count me! I didn't vote! I count one!"

It was a child's voice. It was a voice almost buried up, a voice behind Aunt Sukey's ample skirts.

"Who's that?" said Aunt Sukey.

"Me! Me!" screamed the neglected voter, and as Aunt Sukey stepped aside, into prominence came Elsie, who somehow had failed to express her opinion, and as it had been disregarded, she was now determined to be seen, heard, and counted.

Everybody laughed.

"Wall, wall!" said Sam Lawrence good-naturedly. "Let the child vote! She will, I dare say, when a woman, and let her begin now."

The crowd was ready to be amused, and assented to a re-division of the meeting and a re-count. They separated once more, the two groups confronting one another, and only a strip of sand between them. Elsie stood up boldly on Aunt Sukey's side, though warmly invited by Long Tom and the other big masculines to stand up with them.

"Hooray! Our side has it!" shouted Aunt Sukey. "Twelve to leven! Our side has it!"

There was vociferous applause on that side. And Elsie—how proud she looked!

This settled the matter.

The party went in safety, and stayed on the picnic-land in peace. No hard words, no quarreling, no unpleasantness. There had always been something of this, for what could one expect when a keg filled with dissonances is carried to a picnic, and then the contents spilled out?

And the return home—the passage across the bar? It was all accomplished with ease, in safety, in triumph. More than one said silently, "No more ale for me!"

"And what's that on the bank?" asked Long Tom, as the boats neared the shore.

"A flag!" cried Tom Lawrence.

"And who's a-holdin' the flag?" asked Big Jim.

"Grandmother! I can tell her!" eagerly insisted Elsie.

If it wasn't that dear old grandmother! She had found a flag somewhere, had watched the happy return of the boats across the bar, and now waved her flag both in welcome and congratulation!

"I knew about it, Elsie! I heard what you did!" she told her grandchild. "What made you do it?"

"I thought of you, grandmother. I was sort of frightened and kept still, but I thought of you, and though my heart kept beating, I said I'd do just as grandmother would do, if she was here."

"God bless you, Elsie! When you grow up, be as brave and speak out, and God will speak through you."

Farm and Garden.

FARM TOPICS.

J. W. NEWTON.

The Education of Farmers' Children.

As a rule, the children of farmers do not have educational advantages equal to those of city and town children. Their schools are small and ungraded, their teachers are untrained, and their opportunities for attending school are limited. But farmers' children need, and should have, the privilege of acquiring a good education. The best way to do this in thinly-settled country districts is to unite several weak school districts into one strong one, grade the school, and hire good teachers. The town should carry the children living far from school, under careful supervision, to and from school, and two or more towns should unite and secure the service of a competent person who should train, counsel, criticize, and encourage the teachers. Such a system, with free school-books, would give farmers' children every possible advantage.

Under any system there are certain things which should be neglected in country schools. One of these is

The Study of Nature.

It should need no lengthy argument to prove that children in the country should learn something of the structure, life history, and classification of the plants and animals around them. Farmers especially need such knowledge in order to attain success. There is, however, little opportunity for the study of the natural sciences in the common schools. Hence in the country they are generally neglected. To meet the need, reading books have been prepared which treat wholly of nature. Julia McNair Wright has written, and D. C. Heath & Co. have published, a series of "Nature Readers"—Sea-Side and Way-Side, which meet the need fully. They are charmingly written, beautifully printed, and well illustrated. There are three volumes which treat of plant and animal life. Another valuable series is, "Natural History Readers," by the late Rev. J. G. Wood, whose name is a guarantee of the superior excellence of the work (Boston Book Supply Co.).

By using these books a part of the time in place of the regular reading books, the children learn natural science while they are learning to read. The same plan is now being carried out with other studies. Ginn & Co., Boston, issue "Little Flower People," and "A Reader in Botany;" also, "Our World Reader," a geographical reading book. Lee & Shepard publish "The Picture-Geographical Reader," beautifully illustrated and written in story form. "The World and Its People" is a graded geographical reader in three volumes, and having many excellent illustrations (Silver, Burdette & Co.). "Geography for Young Folks" is a bright and entertaining little book for children of a higher grade (Educational Pub. Co., Boston).

The Reading Habit.

It is not enough that children go to school and learn to read; they need to form the habit of reading good books. It is best that children should have books to read which supplement their studies. For instance, if your boy is studying history, it will be a great help to him to give him a book bearing on the period about which he is learning. To go with the early history of our country, Lee & Shepard issue "The Story of Our Country," "Noble Deeds of Our Fathers," "Our Stories of American History," and "The Boston Tea Party." Ginn & Co. issue "Pilgrim and Puritan"—a beautiful book with maps and plans of the early settlements in New England. The Educational Pub. Co. have "American History Stories" for the little ones. Lee & Shepard also print an interesting book for children—"The Seven Little Sisters who Live on the Round Ball that Floats in the Air;" also, "The Flower People," and a well-written and finely-illustrated set of six volumes—"Young Folks' Pictures and Stories of Animals." A book that every boy ought to have is, "How to Use Wood-working Tools" (D. C. Heath & Co.). A series of books called "Classics for Children" ought to be widely circulated in farm homes. They are by the best writers, carefully edited, well gotten up, and inexpensive in price. The boys and girls in a school or neighborhood could, with little trouble, earn money and buy enough of these volumes to start a library. For poetry by all means get "Open Sesame" and "Memory Gems." All these are issued by Ginn & Co., Boston.

The Sunday School.

FOURTH QUARTER. LESSON IV.

Sunday, October 26.

Luke 22: 39-53.

REV. W. O. HOLWAY, T. S. N.

JESUS IN GETHSEMANE.

I. The Lesson Introduced.

1. GOLDEN TEXT: "A man of sorrows and acquainted with grief" (Isa. 53: 3).

2. DATE: A. D. 30, Thursday evening, April 6.

3. PLACE: Gethsemane, on the western slope of the Mount of Olives.

4. CONNECTION: Immediate.

5. HOME READINGS: Monday, Luke 22: 39-53; Tuesday, Mark 14: 33-50; Wednesday, John 18: 1-18; Thursday, Isa. 53: 1-12; Friday, Psalm 118: 1-18; Saturday, Psalm 22: 1-12; Sunday, Matt. 26: 39-53.

II. The Lesson Story.

"After singing a hymn, they went out," but one was missing from the twelve, as Jesus led his followers forth into the quiet moonlight, and down the steep declivity towards the olive grove of Gethsemane; and another had just been checked in his boastful declaration of willingness to follow his Lord to prison or to death, by a prediction of a speedy and three-fold denial. Even the three selected to watch with him while he retired to pray, grew drowsy with excess of excitement and grief, and so far as human comfort could aid, Jesus was compelled that night to tread the winepress alone. The movements of the traitor were fully known to him. He realized that even now the Roman soldiers were girding on their swords, and the temple guard smiling themselves with staves and clubs, and preparing lanterns and torches, under the order of the chief priests and elders, and at the instigation of one who, though a chosen disciple, had so nourished covetousness in his heart that he was willing, for a paltry sum of silver, even to sell his Lord. But Jesus attempted no flight. He knew that the time had come for his voluntary surrender and self-sacrifice, and that but an hour or two remained in which to prepare for it. The meaning of the agony which convulsed his frame, as sometimes kneeling, sometimes outstretched in prostrate supplication on the cold ground, He prayed to the Father; the exceeding sorrow which rent his soul as with three of death; the bitter cup from which his whole being recoiled, and which he begged might pass from him "if possible," but which he was resolved to drain if it was the Father's will; the struggle so protracted and intense that the body was suffused with a bloody sweat, falling in crimson drops upon the grass; the angelic succor—all this is too transcendent for us, even in our purest moments, to comprehend. But it is permitted to us to see that out of this deadly struggle Jesus emerged with a spirit so submissive, so meek, so calm, so strong, that not even Judas' kiss, nor Peter's denial, nor the brutal treatment which followed his apprehension, nor the malignity and hatred which spared him not amid the dying agonies of the crucifixion, nor the unutterable weight of horror which crushed him when his soul was made an offering for sin, could draw a single murmur from his lips. It was "the strong crying and tears," the midnight agony in Gethsemane, ending in perfect submission to the Father's will, which made the triumph on the cross so decisive and glorious.

III. The Lesson Explained.

39. And he came out.—"St. Luke here omits all the touching incidents which St. John alone records—the discourses so rarely mixed of sadness and joys, and studded with mysteries as with emeralds; Peter's question, 'Lord, whether thou goest thou?'; the melancholy remark of Thomas about the way; Philip's 'Lord, show us the Father'; the perplexed inquiry of the disciples, 'Why art thou so sad?'; the parable of the fig tree and the fig tree; the great High Priest's prayer; (Farrar). As he was wont (R. V., 'as his custom was'). 'And Judas (R. V., 'as his custom was'), who betrayed him, knew the place; for Jesus oftentimes resorted thither with his disciples' (John 18: 2). 'To the mount of Olives' (John 18: 2). 'unto the mount of Olives'; or, as the other Evangelists tell us more specifically, to Gethsemane, an olive garden or orchard on its western slope, about half a mile from the city. Eight venerable olive trees, according to Dr. Schaaf, have paid a special tax since A. D. 636, still remain on the traditional site of the garden; but these could not have existed in Christ's time, since, as Josephus testifies, the trees in the neighborhood were all cut down by order of Titus. Disciples followed him.—The walk would be under the full Paschal moon amid the deep hush that falls over an Oriental city at night. The only recorded incident of the walk is one more warning to the disciples and especially to St. Peter (Matt. 26: 32-35) (Farrar).

40. When he was at the place.—Luke's account is very brief. From Matthew we learn that he left eight of the disciples at the entrance to the garden, and took with him three—Peter, James and John—to whom he confided that his son was "exceeding sorrowful, even unto death," and whom he stationed "at a stone's cast" to watch while he prayed. Pray that ye enter not into temptation.—In Matthew's account a pathetic hint of human weakness. It is almost impossible for a man to endure temptation, to overcome it; therefore pray. "Lead us not into temptation." Was withdrawn (R. V., "was parted") from them.—The original word expresses the reluctance with which he separated himself from the support of loving sympathy "under the importunate necessity of passing through his darkest hour alone" (Farrar). Kneeling down.—subsequently "He fell on his face" (Matt. 26: 39).

41. Father.—None can realize the divine Fatherhood as did Jesus who taught it, and whose religion "is the religion of the Father." If thou art willing.—"Mark," "all things are possible unto Thee." The meaning is: The ordering of all things is in Thy hand; Thou controllest human counsel; if it be possible, let this cup of rejection and cruelty and death, which is about to be

pressed to my lips and the bitterness of which I clearly foresee, pass from me. Remove this cup.—Says Farrar: "What Lord says that it may pass by? Certainly, not the mere present feebleness and prostration of the bodily frame, nor any mere section of His sufferings, but the whole—the betrayal, the crosses, the grave, and all besides which our thoughts cannot reach." Nevertheless, not my will, etc.—But for these words of perfect submission, this paroxysm of prayer and suffering might have ended very differently. In our intensest desires and petitions there should be that reverence and trust in our Father which will enable us to close every prayer with, "Thy will be done!"

To Christ dead as the punishment of sin bore a dreadful meaning, inescapable by any one of us whose inner life is tainted by the love of sin (Abbott).—God answered the prayer by giving him strength to drink it. The removal of the suffering was not "possible." The sorrow was necessary, not for Him, but for us (Schaaf).

43. There appeared an angel, etc.—"an actual coming of an angel, not merely a spiritual accession of strength. Angels had thus ministered to him at his previous temptation. How He was strengthened is not so clear. Some think it was a physical strengthening—the imparting of his body, so overwhelmed in this conflict, new power to endure, to drink the cup which would not be removed. Others prefer that the holy soul of our Lord, now seized by the intensest feeling of suffering, was strengthened by the brightening prospect of future joy presented to him in some way more vividly by the coming of the angel. Neither of these is inconsistent with proper views of the Person of Christ" (Schaaf).

44. And being in an agony.—After the angelic succor, which seems to have been granted by way of preparation, the struggle grew more intense and crushing—the shrinking of a sinless being from the depths of Satanic hate and horror through which he was to pass (Farrar). Prayed the more earnestly.—a lesson for tempted humanity. Prayer is the only resort in trial, and as long as we pray we cannot be overcome. Great drops of blood.—Says Schaaf: "The easy and natural explanation is, that as the result of the agony his sweat became colored with blood (not pure blood, hence 'as it were'), and fell in great drops to the ground. No other sense accords so well with the language used. Instances of bloody sweat have occurred since. Every other view fails to give a sufficient climax to Luke's description."

45. 46. Was come to his disciples.—In the parallel accounts he came thence to his disciples and found them sleeping. Sleeping for sorrow.—Physiologists mention slumber as one of the results of profound emotion, such as fear, grief, sympathy. Why sleep ye?—They had been bidden to watch. Never had their Master needed their alert sympathy as now. Rise and pray, etc.—In Matthew's account our Lord reminded them on his first return that "the spirit is willing, but the flesh is weak;" but they could not conquer their drowsiness. On his final return he bade them "sleep on," since he had no longer need of their watchfulness, the traitor being near at hand.

47. While he yet spake.—It must have been nearly one o'clock Friday morning. A multitude.—the officials from the temple, carrying staves and lanterns. Judas.—He had left the company of the disciples at the Supper a few hours before, had gone straight to the rulers, persuaded them not to wait till after the feast, as they intended, and offered to conduct the arresting party to the place where he felt sure Jesus would be reposed. One of the twelve.—The phrase emphasizes the treachery" (Schaaf). Drew near . . . to kiss him.—This was the preconcerted signal by which the soldiers would know when they were to arrest. At that time it was a usual form of salutation, especially between teachers and pupils. Judas appears to have overdone the act, that the soldiers might make no mistake.

According to John's account, before Judas addressed our Lord as "Master" on this occasion and kissed him, He had demanded of the company, "Whom do ye seek?" and when they replied, "Jesus of Nazareth," he said, "I am He!"—an announcement which, by reason of its kindly composure and the impressive personality of the speaker, caused the crowd to fall back in alarm and confusion.

48. Betrayest thou the Son of man with a kiss?—"These words were enough, for they simply revealed the man to himself by stating his hideous act in all its simplicity; and the method of his treachery was so unparalleled in its heinousness, so needlessly and so consciously wicked, that mere words could have been superfluous. With feelings that the very devils might have pitied, the wretch slunk back to the door of the enclosure towards which the rest of the crowd were now beginning to press" (Farrar).

49-51. They said.—Peter was probably spokesman. Shall we smite?—There were two swords in the apostolic band. Peter had one; whoever had the other was not so rash as his comrade. Peter did not wait for an answer to the question. One of them.—R. V., "a certain one;" Peter. Smote the servant of the high priest.—Malchus by name (John 18: 10). Cut off (R. V., "struck off") his right ear.—aiming probably at the man's head, who dodged or parried the blow. This was the only act of violence on the occasion, and was promptly rebuked by Jesus. Suffer ye thus far.—probably addressed to the captors, and meaning, "Excuse thus much resistance; or, 'Allow Me liberty thus far'—free My arms a moment that I may beat this would man. These snatches of dialogue—often of uncertain interpretation from their fragmentary character—are inimitable marks of genuineness. It was probably during this pause that all his disciples—even Peter, even John—forgot him and fled" (Farrar). Touched his ear.—His last opportunity of working a miracle.

52, 53. Be ye come out as against a thief?—Why did they treat him like a bandit, or brigand, coming forth with cudgels and swords as though he were a man of arms or a criminal like Barabbas? For he was really a man of peace. Every day, unarmed, peaceful, he had trod the temple courts and taught the people. Why had he not been seized by day rather than by night? In the temple openly, rather than in the garden stealthily? The implication is that they were too cowardly to arrest him openly. This is your hour and the power of darkness.—Acting under the authority of the prince of the kingdom of darkness, it is appropriate for you to steal upon me in the darkness. Or, this is the hour appointed for you, in accordance with prophetic Scriptures—the hour when the prince of darkness is to do his utmost to thwart My purpose—and to fail.

IV. The Lesson Illustrated.

The hour in the Garden was a precious opportunity given for laying in spiritual strength. He struggled and fought then; therefore, there was no struggling afterward—no trembling in the judgment hall, no shrinking on the cross, but only dignified and calm victory; for He had fought the temptation and won beforehand, and conquered

all in the Garden. The apostles missed the meaning of that hour; and therefore, when it came to the question of trial, the loudest boasts of them all shrunk from acknowledging when he was, and the rest played the part of the craven and the renegade. And if the reason of this be asked, it is simply this: They went to the trial unprepared; and what is a Christian without prayer but Samson without his talisman of hair? (Robertson.)

THE CONFERENCE.

(Continued from Page 2.)

tion of an occasional "pick up," the preacher on this (Swiftwater and Benton) charge had held three services and walked nine miles almost every Sunday the past summer. Won't some \$1,200 pastor please "exchange" his "work" (and salary) a time or two?

II.

Rev. J. M. Durrell, of St. Paul's, Manchester, is ever after new helpings to aid him in his church work.

The idea when he suggested to the Epworth League and Ladies' Association the idea of a reception to the veteran church members. These were defined to be all beyond seventy years of age, or who had been forty years in the service of God. The idea was grasped with great eagerness, and elaborate preparations were made. The parlors of the church were beautifully decorated, and every one was happy.

The reception took place Wednesday evening, Sept. 24. A large company was present. At 6 o'clock the veterans sat down to well-laden tables, and at 7:30 their friends were treated in a similar manner. Of the former company there were sixty-six present. These ranged in years from 55 to 86 and had been in service from forty to seventy-five years.

Following the supper a fine literary program was rendered. It was an impressive scene as each veteran was decorated with a new ribbon badge and received a *bonhomme*. Every veteran member had previously been received into the Epworth League as honorary members and were therefore entitled to the wearing of the colors. We wish we might present to the readers of the HERALD the most excellent address of the pastor. It was very unique and interesting. Among other things he said:—

"If we add together the different ages of the veterans, we have, as the sum, 5,057 years. If these had lived in continuous succession, one being born at the time the previous one died, the first veteran would have seen Adam, the veteran of all veterans, and would have been 53 years old when Adam died, at which time Methuselah would have been a young man of 243. The twelfth veteran on our list would have entered into the ark with Noah. The eighteenth would have been able, had he lived in China, to have started out with Abraham for the land of Canaan. The twenty-fourth on our list would have been able, had he lived in Egypt, to have crossed the Red Sea with the Israelites, and to have been present at the giving of the law from Sinai. The thirty-second veteran would have been able to enjoy in their dedication the completion of Solomon's temple. The forty-sixth on our list, had he been living at Jerusalem, would have been present at the tragedy of the fall of the city, and to have seen the soldiers, as they lifted Christ on the cross, a spectacle to the world and to the angels. Had the sixty-third veteran been living in Wittenberg, he would have seen that sturdy monk, Martin Luther, nailing his ninety-five theses to the church doors as a protest against the corruption of Rome, and the remaining persons on the list would have heard the preaching of the Wesleyes and have witnessed the most remarkable revival of the Christian era."

"The average time of service for each of the seventy-two names is fifty years—3,500 years of Christian service. It is as if one man had lived from the time of Adam to the present, crying through all the ages, 'Draw nigh to God, and He will draw nigh to you.' Who can estimate the influence of these years?"

"It is interesting to notice the age at which our tested soldiers were converted. One was saved at the age of 62; one when between 40 and 50; two between 30 and 40; eighteen between 20 and 30; forty-four were converted between the ages of 10 and 20, while six were saved at an earlier age. The oldest was 94, another at 7, and four began the life of prayer at such an early age that they do not remember when they became Christians. What a testimony to the value of early conversions!"

Both veterans and young people will long remember the occasion.

Rev. Dr. Knowles, of Titton, was chosen president of the State Prohibition Convention at Concord, and on taking the chair delivered a strong and eloquent address. It was published in full in the *Franklin Transcript*, together with the platform of the party. The address would make a good campaign document.

Clarendon District.

The Androm church is especially prosperous. On the faithful and able pastorate of Rev. T. Whiteside. On a recent Sabbath the pastor baptized two, and received eight on probation. Believing in the ministry of the religious press to his families, he is securing a large increase of subscribers to Zion's Herald.

Mr. R. W. Masgrave, a prominent Methodist, the publisher for many years of the *Enterprise*, has been nominated for State senator in his district.

Hill View Cottage, the beautiful home of Mr. E. E. Thompson, of Lebanon, was the scene of a large and happy gathering on Monday evening, Sept. 15, it being the twentieth anniversary of their marriage. Had not the evening been unpleasant, both house and grounds would have been filled. There was a large array of presents, and they were noted for their excellence and beauty. This is a home of artistic taste, where a love for the beautiful reigns, and everybody seemed to understand that nothing could be an appropriate token of friendship and love on such an occasion which did not combine intrinsic value and artistic taste. The presents aggregated many hundred dollars in value, and included numerous specimens of the finest Royal Worcester, Dresden, Limoges, Dalton, Hungarian and Sevres chinaware, for every conceivable use, and many and varied things of beauty beside. Refreshments were served; and mirth, merriment, congratulations and good wishes—all things good and true—filled the evening hours, making them glide away all too soon. Numerous letters from distant friends were received, including Mrs. Mary A. Livermore, and Bishop J. H. Vincent, who have been often entertained at Hill View.

Dover District.

Rev. Thomas Tyrie, of Garden St., Lawrence, has arranged and published the *Laws and Scriptures for the Friday evening meetings*, covering several months. He devotes his thought entirely to St. Paul's epistle to the Philippians.

Have you seen the neat and comfortable Epworth League room at Haverhill St., Lawrence? Every League on the district might well desire such an one. It was the gift of them of Mr. L. Besche, whose generosity is well known.

The Dover District League Convention at Trinity Church, Portsmouth, was a grand success. Between fifty and sixty visitors were present. Each item on the program was carried out. The addresses by Revs. J. A. Bowler, G. L. Collier, J. D. Pickles, and Mrs. Ada Wells, could not be excelled. The League of Trinity entertained the visitors in good style. The corresponding secretary will

furnish a full report for the League issue of the HERALD.

The Holding Chautauque board of management held its annual meeting for the election of officers and beginning the work for the coming year on the camp-ground, Sept. 23. The reports were very encouraging, showing a goodly sum to the credit of the Association, with all the running expenses paid. The balance on hand was applied toward paying for the art building. The time for the meetings of 1891 will be: Opening of the Summer School, July 25; of the Chautauque Assembly, Aug. 17. The old board of officers were re-elected. Mr. W. E. Thomas and his orchestra have been engaged, and as an added musical attraction, the Ariel Ladies' Quartet. These will be present the entire Assembly week.

Dover District Preachers' Meeting at Salem, First Church, October 6 and 7. Fine programs were arranged. There was a good attendance.

B.

The True Reason—Wash-Day Made Easy.—There is reason in everything, but not every reason given is true. About washing clothes, for instance, common sense and the chemistry of every-day life teach us that certain things must be done, while others may be left undone. Clothes must be made clean, sweet, pure and wholesome without either injuring the fabric or the hands of the laundress. If these objects can be attained, it does not matter as to what methods are used, and the soap or soap powder, no matter what it is called, that will add to the most varied methods of use is the handiest. Some things, however, are important to observe. The dirt and all soap must be entirely removed from the interstices of the clothes and all microbes must be destroyed. The only and easiest way to do this is by heating the water in which the clothes are contained to the boiling point. The boiling water, by constant self-agitation, is forced through the interstices of the fabrics, and thus cleanses them from dirt, and disease-breeding microbes, as they can be cleaned in no other way—and without in any manner injuring the fabric. As there is no royal road to learning, neither is there any easier, surer or safer way of washing clothes clean and freeing them from all disease-breeding microbes or bacteria than by using PYLE'S FRANKLIN and to strictly follow the directions accompanying each package. About all things, avoid any soap or soap powder that does not work to best advantage in hot water. *American Analyst*, N. Y.

BOSTON MARKET REPORT.

OCT. 14, 1890.

BUTTER.—The market remains in the same condition as last reported. Extra to choice Northern creamery, 26¢; first and extra first, 26¢; Eastern creamery, fair to good, 25¢; extra imitation creamery, 17¢; common, 16¢; lard-packed, 13¢; Northern dairy, 12¢.

CHEESE.—Western, 1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-117

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Review of the Week.

Tuesday, October 7.

The President left Washington yesterday, en route for the West.
— Newton Case leaves Hartford Theological Seminary over \$100,000.
— The O'Reilly memorial committee decided to raise \$50,000 for a statue and alcove in the Public Library.
— The Secretary of the Treasury yesterday received a contribution of \$500 from an unknown resident of Boston.
— The Comte de Paris visited the grave of Gen. McClellan at Trenton, N. J., and was later given a reception at Philadelphia.
— Congressman Vaux, who succeeded Samuel J. Randall, and who did not receive the regular Democratic nomination in the Third Pennsylvania District, has accepted the citizens' nomination.
— Bids were opened yesterday at the Navy Department for three steam tugs for the Navy. Harrison Loring, of South Boston, was the lowest bidder, at \$32,435 each, and he will probably be awarded the contract.
— Yesterday was the 207th anniversary of the landing of the first German colony on American shores and the day was celebrated in some cities. In Baltimore last night there was a torchlight procession numbering 15,000 torchbearers.

— President Woodruff, of the Mormon Church, announced before 10,000 people yesterday, that polygamy was no longer admissible, and George Q. Cannon publicly announced his endorsement of the Federal law forbidding polygamy.

Wednesday, October 8.
— The English offer for Roach's shipyard has been accepted.
— Nearly \$40,000 was left by John C. Newton to Amherst College.

— The President made many speeches on his flying trip through Indiana.
— Dr. Wm. Everett accepts the Democratic nomination for Congress in the Sixth District.
— The committee on Presbyterian revision are holding sessions in Philadelphia with doors closed.

— Ground was broken on the 6th for the great Newberry library building, Chicago. It has a fund of about \$50,000 to draw on.
— Arthur Day, of Rochester, N. Y., charged with throwing his wife over a cliff at Niagara Falls, July 27, was found guilty of murder and sentenced to be hanged.

— At least ten persons were killed and several badly injured by the explosion of the Dupont Powder Works yesterday, near Wilmington, Del. Windows were broken at a distance of four miles.

Thursday, October 9.
— Jesuits defeat the proposition for a State constitution in New Mexico.
— The Indian Conference at Lake Mohawk, N. Y., was held yesterday.

— Ben Franklin's gift to Boston is to be contested by his heirs. It amounts now to about \$30,000.
— William Sprague, Jr., son of ex-Governor Sprague, of Rhode Island, committed suicide in Seattle.

— Thomas Hicks, N. A., the well-known portrait painter, died at Trenton Falls, N. Y., yesterday.

— The annual session of the American Board of Commissioners for Foreign Missions opens at Minneapolis.

— A committee of the Harvard Overseers reported against the proposition to reduce the course to three years.

— President Harrison spent the day at Gallegos, Ill., among his old companions-in-arms, making several speeches.

— Excitement is more intense than ever among mining men in Northern Ontario, caused by the discovery of three large veins of quartz carrying gold in paying quantities in the township of Creighton.

Friday, October 10.
— Admiral Walker's squadron will cruise along the New England coast for recruits.

— The education of the Indian by the government was discussed by the Mohawk Conference.

— A sharp personal discussion in the American Board was provoked by the report of the committee of nine.

— Hon. Lewis A. Barker, a prominent citizen of Bangor, was struck yesterday by a runaway team and died shortly after.

— The weekly edition of the *Atlanta Constitution* has been issued because it contained a prize distribution offer to its subscribers.

— Judge Colt granted an injunction to the Pullman Co., forbidding the Boston & Albany from using other than the Pullman vestibule cars.

— James Dougherty, the insane lover of Mary Anderson Swazey, who escaped from the Kings County Insane Asylum, shot Dr. Lloyd, the assistant superintendent, yesterday.

Saturday, October 11.
— The California raisin pack this year will be 1,200,000 boxes.

— President Harrison visited Missouri and Kansas yesterday.

— The Boston, Concord & Montreal Railroad is said to have been bought by the Canadian Pacific.

— An explosion of melinite yesterday, at Bourges, Central France, killed four men and wounded forty others.

— Messrs. Dillon and O'Brien suddenly disappear, and are supposed to have sailed from Havre for the United States.

— An indictment for manslaughter has been found against the Roxbury policeman who shot a boy while stealing grapes.

— The American Board of Commissioners for Foreign Missions adopts the report of the committee on organization, re-elects its officers and adjourns.

— Justice Miller of the Supreme Bench was prostrated yesterday by a stroke of paralysis. He is critically ill, and not expected to survive many hours.

— A meeting in Tremont Temple in the interests of the proposed memorial building to Wendell Phillips was addressed by Governor Brackett, Mayor Hart and others.

— The *Nova Freixo* says that the Russian government will immediately begin the construction of the Siberian railway. Officials of the government will have entire charge of the work, and no contractors will be employed.

Monday, October 13.
— The trial of Dillon and O'Brien will go on in spite of their absence.

— A domain of 10,000,000 acres has been transferred to settlers during the year.

— Five persons were drowned at Kinkora, N. J., on Sunday, by the upsetting of a boat.

— The Putnam Hotel, Chicago, was burned Sunday morning, and four inmates perished.

— The total prepayment of interest on four per cent currency notes amounts to more than twelve millions.

— The cholera epidemic continues at Barcelona. A special hospital has been erected there for the sufferers.

— President Harrison spent Saturday in visiting the St. Louis Exposition, and arrived at Indianapolis on Sunday.

— The "Daughters of the Revolution" have been incorporated in Washington, to preserve historical sports in America.

— The official canvass of the vote of Wyoming shows that the Republicans elect every State officer and their congressman.

— Mrs. Stanley has refused to live in Africa, and her husband has declined the governorship of Congo, offered him by the King of Belgium.

— Prof. Austin Phelps is lying very sick at his Bar Harbor home. His illness is caused by heart failure, and his physicians think he may die at any moment.

— The Chinese Government's action in levying an increased tax on native opium, meets with much opposition. Efforts to collect the new impost have caused riots in various parts of China.

MATRICULATION DAY.
[Continued from Page 5.]

master gracefully proposed for the general theme of the afternoon, "Some Popular Illusions," and sought by the wealth of scholarship, good sense and deep piety present, to lay them open.

President Warren discussed the theme, and effectively dispelled some of the "popular illusions" in regard to the value of higher education and its consistency with true zeal.

He gave some ringing facts touching the progress of the University in all its departments, mentioning among others the fact that the Dean of the Medical School has, after some years of effort, secured the unanimous agreement of all the homoeopathic medical schools of the country, to an extension of the regular course for doctor's degree to four years.

The high standard of the Law School is too well known to dwell upon. Incidentally the President remarked that, other than following the example of her elder sister, Harvard, in shortening the regular collegiate course to three years, Boston would add to the usual work.

Dr. Daniel Steele, who is filling the chair of practical theology in the absence of Prof. Townsend, discovered a vein of genuine wit in his remarks, and gave encouragement to preachers, the first-fruits of whose work seemed small, in citing a camp-meeting where only one person was converted, and that a boy, the boy proving to be the later eminent John Dempster.

Dr. Bashford, in response to the toastmaster's call, spoke in grateful words of the influence of Boston University on his life, giving assurance of his pleasure in returning, and hoping to repeat the visit often.

Those who have sat at the feet of Dr. Curtis know what genuineness and sincerity mean. And as the Doctor arose with eyes centered on the table in steadfast gaze, we glanced knowingly at one another and brought our chair-legs to the floor in attention. And as the heavy blows fell, it seemed that that that fearful malediction that works in the souls of men and eats out all vitality in religion, existing not in the theological world alone, but in politics, in science, in business, in society, in skepticism itself—must find his slimy wings and take a final flight from the lives of all who heard this scoring.

Dr. Sheldon found a rich opportunity to turn the tables on the boys who had wrestled and floundered in the depths of history of doctrine so often to his grief, and brought the house into an uproar by his precise, "Not prepared."

With striking periods the toastmaster summoned Dr. Mitchell to the floor. The Doctor had just returned from a distant preachers' assembly, and appeared in time to champion the claims of the ancient Hebrew even amid such a flow of modern thought and humor. He also referred touchingly to past experiences in the school, when Dr. Bashford and himself were leaders in a discussion on "Holiness," and when both parties went from their knees to the recitation-room, and from the recitation-room to their knees.

Dr. Buell, who as Dean of the School has done so much for the comfort of the boys, and as a master in Greek has led them into a closer touch and understanding of the Gospel and of the polemics of the great Apostle to the Gentiles, spoke of his pleasant relationship with the boys and the occasional difficulties that seemed to necessitate a little righteous wrath. He said he had been subjected to this speech-making before, but felt somewhat like the boy who was suffering the removal of a portion of his cuticle—he couldn't get used to it. The Dean bore witness to the healthy tone of religion among the students, saying that the fellow who comes to Beacon Hill loaded with cant always gets pretty well riddled on short notice, in hall and at table.

Dr. Bowne, Dean of the School of All Sciences, spoke of religion and faith from a philosopher's standpoint, and likewise paid his "respects" to cant in general. He continues to believe that intelligence has something to do with religion, and finds no help of religion from reason and piety; it still quite hopeful of the honest man even with all his credulity.

Prof. Kirby, of the department of elocution, promised to straighten out the boys in voice and physical bearing, and banish awkwardness and scholars' stoops if they would only take his medicine.

Each of the classes was represented, also, in the speech-making. Mr. H. P. Rankin, of the senior class, dreamed a beautiful vision of the young pastor and his large city church, then rudely shattered it. Mr. S. K. Arbutnot, of the middle class, discussed the admission of women to the General Conference, and its consequences; Mr. E. C. Dixon, of the junior class, told where it came from, what stuff it was made of, and what it was here for; Mr. Frank Borton, of the special class, ably portrayed the distinguishing characteristics of the various classes, and showed the function of the specialist.

H. T. S.

The Conferences.

[See pages 2 and 7 also.]

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preaching Meeting.—This meeting was held on Monday in Wesleyan Hall, Rev. W. N. Brodbeck in the chair. A resolution of protest against the opening of the Chicago Exposition on the Sabbath, was adopted. Dr. Collins, of the Des Moines Conference, was introduced. The election of officers resulted as follows: President, Rev. W. N. Brodbeck; vice-president, Rev. Dr. J. H. Hanford; and assistant secretary, Rev. A. M. Osgood. The business committee are: Rev. Dr. S. S. Rogers, Revs. E. M. Taylor, J. M. Leonard, H. Matthews, George Skene. An address on "Evangelists" was delivered by Rev. J. Peterson.

Boston, Egleston Street.—On Sunday last the communion was celebrated by Rev. N. W. Jordan. The pastor, Rev. C. J. Spaulding, received two from probation and five by letter. The Sunday-school has doubled both in attendance and collections since last year.

Barker Memorial, Boston.—Rev. C. H. Talmage issues a handsome folder, with pastor's greeting to his flock, and a calendar of services.

Hyde Park.—Sunday, Oct. 12, was "Ol' People's Day" at this church. The pastor preached from Luke 24: 29. He was assisted by Revs. M. P. Alderman, E. B. Bradford and J. Mather, of the N. E. Southern Conference, and Rev. J. Moore, of the Maine Conference, all supernumeraries, and all resident in Hyde Park. The decoration of the auditorium was done by the fruit and flower committee of the Epworth League. Vegetables, fruits and flowers were lavishly contributed, and very prettily and tastefully arranged. The flowers were sent to the sick and feeble, and the vegetables and fruits were sent to those who need them. The congregation was very large, and fully one-fourth of the people were sixty years old and over.

The only daughter of Bro. W. H. Norris, for so long a time the pious church treasurer, died Sunday, Oct. 12, aged 26 years.

Franklin.—Rev. James Yeames, of South Boston, preached here last Sunday, and took the Church Aid collection. His discourse was singularly chaste and inspiring. In the evening he spoke at the Opera House on the subject of temperance, the special topic being, "The Duties and Demands of the Hour," to the great delight of a large congregation. No more eloquent or stirring temperance appeal has been delivered on that platform, though these meetings are held regularly once a month. It measured fully up to the requirements and dignity of a Sunday evening discourse.

Ashted.—Sunday, Oct. 5, was communion Sunday. Two were received into the church. Mr. H. K. Munroe, the recently-elected high school principal, son of Rev. J. A. Munroe, of Newark Conference, N. J., has already proved a valuable aid to our church in its work with the young people. There is a lively interest in all parts of the church work. Rev. H. H. Paine, pastor.

Worcester, Grace Church.—Rev. John Galbraith, the pastor, is holding a series of revival services, assisted by his brethren in the ministry. A good interest is awakened, and several have been converted. The editor of Zion's Herald preached on the Sabbath to a large audience. The Worcester Preachers' Meeting held a session with this church on Monday, discussing especially the subject of revivals, and Dr. J. O. Knowles preached an able sermon in the evening.

Trinity Church.—Dr. W. H. Thomas preached to a very large congregation last Sabbath, upon the re-opening of the audience-room, which had been closed for some weeks for the purpose of repairing and beautifying it.

Lynn District.
St. Paul's, Lynn.—Sunday, Oct. 5, two were baptized, one was received into full membership, and three by letter. All departments of church work are prospering.

Medford.—At the First Methodist Church, Sunday, Oct. 5, Rev. E. T. Curmeck, the pastor, received thirteen probations into full membership, one joined by letter, and two were baptized. In the evening quite a revival interest was manifest, the membership concentrating themselves to the work before them. One professed conversion.

East Boston, Bethel.—Rev. Dr. L. B. Bates, on Sunday afternoon, Oct. 19, at 3 o'clock, will deliver, by request, an address upon "Jesus Love, and the Introduction of Methodism into Boston One Hundred Years Ago."

Ipswich.—A union revival meeting is being held by the three evangelical churches, with the assistance of Rev. R. S. Underwood, of Northampton. They have been held for a week, and twenty-five have asked for prayers. The meetings will continue for at least two weeks longer. The affairs in the Methodist church are in a prosperous condition. The salary of the pastor, Rev. J. F. Allen, has been increased \$100.

Springfield District.
Chicopee.—The second annual meeting of the Springfield District Epworth League was held with this church on Oct. 15. The convention opened at 10:30 o'clock with a devotional service led by Rev. Walter MacMullen. Judge L. E. Hitchcock extended a welcome to the town to all the delegates, and Rev. W. M. Cassidy responded. Mrs. G. E. Sanderson read a most excellent paper on "Junior League Work." This was followed by a social time and the dinner, which was served by the young people of the Chicopee Epworth League.

The afternoon session opened at 1:30 p. m., with a love-feast, conducted by Rev. B. F. Wesley, of Chester. The first address was delivered by our presiding elder, Rev. Dr. George F. Eaton. He gave an inspiring and helpful talk. The Epworth work was represented by six speakers: Rev. Elwin Hitchcock, of Greenfield, spoke on the department of finance; Mrs. E. M. Hawkins on the department of correspondence; Rev. L. H. Dorchester on Christian work; Rev. W. S. Fritch on mercy and help; Miss Florence Fay on literary work; and Rev. F. T. Pomroy on entertainment.

The evening session was a delightful one to all. Brief addresses were made by Rev. Messrs. Wallace MacMullen, Rev. Wm. Rice Newhall, Rev. C. A. Littlefield, and Rev. F. T. Pomroy. Rev. G. H. Clarke, the pastor of the Chicopee church, made most credit for the success of the gathering, as well as other members of the committee.

South and West Worthington.—Rev. C. P. Ketchen, who for five weeks has been undergoing treatment at St. Luke's Hospital, in New York, has recovered and returned to his work. He proposes to soon begin special services at West Worthington, and will be assisted by Rev. Albert Gould.

St. Luke's.—Ten persons were received into membership on Oct. 5, swelling the membership to 152. The Sunday-school has

averaged 150 for a month or more. This church has a flourishing Epworth League.

HAZEN.

The coming of Henry M. Stanley, the great African explorer, to this country, should be a matter of no little interest to the Christian Church. He should be, as he undoubtedly will be, enthusiastically received by Christian people. The city of Springfield is to be congratulated upon the distinction and honor of giving him the first welcome to New England, on the evening of Nov. 17. Aside from New England's metropolis, no section could have been chosen better qualified to appreciate the signal merit of Mr. Stanley's great work for the enlargement of Christian civilization than that portion of western Massachusetts of which Springfield is the centre. The sentiment of that whole section is traditionally Christian.

Mr. Stanley comes as an explorer, as the friend of Livingston, as the distinguished American citizen, as the most highly honored by crowned heads abroad; but most of all he comes as a Christian, conscious of a Divine guidance during the unnumbered perils of his whole African career. A man bearing such a testimony to his implicit faith in the God of revelation, cannot fail to leave beneficent and lasting results as the influence of his American lectures. We feel like saying to all people, see and hear Stanley at any cost. To touch the life of this great man, if only in this way, must be a permanent inspiration to every person. To young men it must be peculiarly so. We congratulate those having the privilege, and advise them to fail not of the opportunity.

MECHANICS FAIR EXHIBIT.—Prominent among the exhibits, and one of particular interest to the ladies, is that of the old-established and reliable house of Walter Baker & Co., of Dorchester, Mass., who are manufacturers of the famous chocolate and cocoa preparations bearing their name. As usual, they are to the front with one of the finest and most tasteful displays, their booth, elegantly finished in white and gold, occupying a space of about 20x16 feet, in a paneled enclosure, hung with handsome draperies and surmounted by a roof of artistic design, from the centre of which is suspended a cluster of electric lights. On the mahogany counters are displayed a variety of their preparations, and forming panels in the sides are their artistic show cards, so familiar to the customers of every grocer. In attendance are three young ladies richly attired in the costume of the famous "Chocolate Girl," whose duty it is to dispense, free of charge, to visitors, a cup of their breakfast cocoa, so renowned for its absolute purity and excellence, no chemicals being used in its preparation.

We call special attention to the advertisement in another column of the "New National Hall Type-writer," manufactured by the "National Type-writer Co.," 10 Temple Place, Boston, Mass. This machine writes eighty-two characters, duplicate and manifold, is cheap, rapid, easy to learn, and is especially recommended to clergymen, lawyers, and business men.

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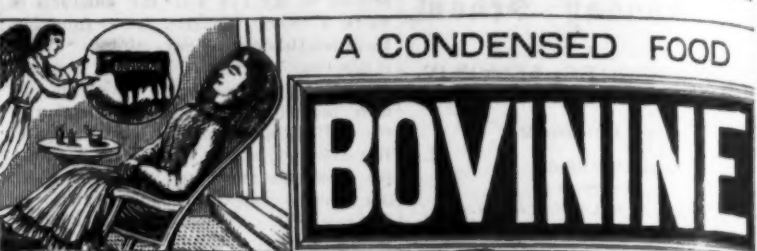
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